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Rob: Sterrel

His Booke

1664

P 3041
Sloane 831.

# Marie Glouers late woefull case, together wth her ioyfull deliuerance written

831

M1. B ~~689~~

Vpon occasion of Doctor Jordens discourse of the Mother, wherein hee couertly taxeth, first the Phisitions wch iudged her sicknes a vexation of Sathan And consequently the sentence of Lawe and proceedinge against the Witche, who was discouered to be a meanes thereof [redacted] with

A defence of the truthe against D.J. his scandalous Impugnations, by Stephan Bradwell a member of ye Coll: of physitions in London.

Apoc. cap. 15. 4.

Who shall not feare the o Lord & glorifie thie name: for thou only art holy, and all nations shall come and worship before the, for thy iudgementes are made manifest.

Anno Dni. 1603.

MVSEVM
BRITAN
NICVM

Sloane 831.

P 3474

# A brief and sincere Narration of Marie Glovers late wofull affliction effected through the permission of God by the handes of Sathan and ye mediation of a Witche: from the last of Aprill to the xvj th of December 1602

Marie Glover a daughter of Tymothy Glover of litle Allhallowes in Thames streete in London, beinge a mayde of fowerteene yeres of age, incumbred wth no corporall infirmitie, but enioyinge a good and upright state of health, was sent of her mother on ffriday, the last of Aprill, 1602 upon an errand, to Elizabeth Jackson an old Charwoman, dwellinge in the same parrish, who had (a litle before that time) conceived a quarrell against this mayd, for discoueringe to one of her Mrisses a certaine fashion of her subtile and importunat begging. ~~of her daughter~~ when

this

*The meanes of her first being taken*

this mayd was come into her house, the old woman locked the dore upon her, Marie said what good wyfe Jackson the latche is sufficient for you and me, nay gossip (said the old woman) it had byn better yt you had never medled wth my daughters apparell, And then rayled at her, wth many threats & cursings, wish-ing an evill death to light upon her. And when she had given her such kind of intertaynement the space of an howre, at last she let the mayd goe, wth this farewell, my daughter shall have clothes when thou art dead & rotten, Upon her departure ymmediatlie, the mayd felt her selfe evill at ease, and so testified as she went homeward, to one Elizabeth Burges a servant of the house adioyning, who perceiving her countenance & colour much altered, had asked her how she did. Assoone also as the maid was gon, the old woman went to that next neighbours house, & said, I have ratled up one of the Gossips, yt medled wth my daughters apparell, & I hope, an evill death will come unto her. Marie Glover being thus returned

home

home, languished as in a Newtrall state untill Monday
following in ye afternoone. At wch time, being in her
ffathers shop, eating of a possit, the same Elizabeth
Jackson came to the shop dore, pretending to have to
speake wth Mrs Glover; Marie answered yt her mother
was not at home; the old woman, having fiercely
beheld her, & snappishly replied, that she must
speake wth her, depted; Marie the same instant,
returned againe to her posset, but was not now
able to let downe one drop more of it, her throat
seeminge unto her (as she called it) locked up.
Whereupon she went to a familier neighbours house
for succour, where she was taken moreouer speeche=
les, & blynd; & so was brought home to her fathers
house. The same hower her necke & throat did swell
extremely, & very deformedly, & so did it thereafter
every day, at sundrie times, depriving her of speeche,
but not much impeaching breathing. She lyked
to have fingers thrust downe her throat, and could

endure how farre soever downe any could convay their
finger wthout any disturbance by it, wch all others
have

*The maner of her first fittes for the space of 18 dayes*

Eighteene dayes togeather she had these fitts three
or fower times a day in much extremitie and in
all that time never receaved any maner of suste-
nance save by way of iniection, or forcible pow-
ring downe wth a spoone, and that but a litle at
once, it was so much resisted in passing downe. for
all that, those eighteene dayes being expired, she
was nothing impayred neither in flesh nor strength

The wednesday after her first falling ill, her fitts
were so fearefull, that all that were about her,
supposed that she would dye, thereupon her pa-
rents caused the bell to be tolled for her, which
Elizabeth Jackson hearing, went againe to her
next neighbours house & said, I thanck my God
he hath heard my prayer, and stopped ye mouth
& tyed the tongue of one of myne enemies, the
like words she used at Alderman Glovers house, &
at an other house also; adding these wthall, The

ven-

vengeance of God on her, and on all ye generation
of them, I hope the Devill will stop her mouth.)
Mris Glover hearing of these speeches went to talk
wth the old woman, who denyed all, & desyred them
yt spake against her, & yet could not forbeare
but speake these wordes to her face; you have
not crossed ynow, but I hope you shall have
as many crosses, as ever fell upon woman and
children. All this while Doctor Sherman
and a Chirurgeon were used who ministred unto
her sundry remedies, for the squinacy, as they
then tooke it to be, but prevayled nothinge.
her chiefest ease was by thrusting som finger,
or instrument, lowe into her throte, whereby
somwhat seemed to remove downeward. wthin
the compasse of this time, Elizabeth Jackson
sent Marie Glover an Orange, as in token
of kindnes, & the maide tooke it so kindely yt
she kept it in her hand, smellinge ofte unto it,

Doctor Sherman used for her cure

the

*How her lefte arme became more specially affected*

the most pt of that day; but afterward the same hand arme & whole side, were deprived of feeling & moving in all her long fitts, & not before.

After eighteene daies her difficultie of swallowing removed & thenceforth for manie daies, she toke her sustenance freely, but now her belly was swolln and shewed in it, & in the brest, certaine movings often in the day, wth fitts of dumnes, blyndnes & deformed swelling of the throte. At the sight of wch, Doctor Shereman suspected som supnaturall cause to be present, yet because he was desirous, to cleere the point touching *hystericall* passions, wch might be suspected, he applied himselfe thenceforth, to cure the Mother of all those affects, that might raise such symptomes; but all being proved in vaine, he pronounced & was plainely of that minde, that som cause beyond naturall was in it.

*Doctor Mounford vsed for her cure*

Thenceforth Doctor Mounford was vsed

who

who ministred unto her the space almost of three monethes

About six weekes after Marie Glovers first visitation, shee desired to eate of a new wheaten loafe, wch was geven her, and as she was eating of it in the shop, Elizabeth Jackson came by the dore, looked earnestly upon Mary, but speaking nothing passed by; & yet instantly returned, & wth the like looke & silence, departed. At wch doing the bread wch she was chewing, fell out of Marie Glovers mouth, and her selfe fell backewards, off the stoole where she sate, into a grievous fitt. From this day forward, even to the day of her deliverance, she had a fitt for every sustenance that she tooke, & every time that she went to bed, on her worser day; wch worser day, was every other day, wherein she had a long fitt, wch began at a sett hower: but on the better day, had only such fitts, as came at taking

The second maner of her fitt.

suste

sustenance.

Not long after this upon a Saboath day, Mary
Glover went to the next parrish church to heare ye
sermon, Elizabeth Jackson being there first, stood
up in her pew to looke upon Marie, And after that
(as though she would shun the occasion of being noted)
looked at her, under the arme of another woman,
wch stood leaninge upon the pew; whereupon pre-
sently, Marie Glover feeling her selfe amisse, was
brought home, & fell into a grievous fitt. wch was
through repititions of the witches view, increa-
sed both in strength & in strangenes dayly. In
so much as now, she was turned rounde as a
whoop, wth her head backward to her hippes; &
in that position rolled & tumbled, wth such violen-
ce, & swiftnes, as that their paynes in kee-
ping her from receaving hurt against ye bedsted,
& postes, caused two or three women to sweat;
she being all over, colde & stiffe, as a frozen
thing

*The third increase of her fitt*

thing. After she had ben thus tossed & tumbeled,
in this circled roundnes backward, her body was sud
denly turned round the contrary way, that is, her
head forward betweene her legges, & then also rowled
& tumbled as beforee. After certaine dayes spent
in these fittes, she came to have exceeding wyde
gapinges, wth her mouth, during the wch, there
did flie out of her mouth a great venemous
& stinking blast, wch one time did hit her mother
vpon the face, in such a feeling sorte, as she thought
her eye had ben stricken out, & made her face to
smart & swell very much, for many dayes. Another
time it touched her mother vpon the naked arme,
& caused it to swell & be sore, for fowerteene dayes
after. At another time, the like did smyte her
sister Anne vpon the face, & caused it to blister
& swell. And againe at another time, the like
did light vpon Mr Elib Lumas her face, & caused
it to be very sore, the stincke whereof made
her stomach sicke, & held a noysome impression in

her

her a great while after. Vpon the avoyding of
these ventmous blasts, she came to such ease and
shortning of her fitts, as her Parents were in
som hope she should haue ben cleane deliuered there-
by: though it fell out otherwise afterward, for
these seemed to be procured, by som extraordinary
& vnlawfull meanes wch a Phisition in those times
A reliefe by Charmes vsed, as the mayd hath affirmed vpon her oath.
wch we would neuer haue mentioned to the reader
but for necessary regard of the truthe, least any
man, supposing her relief to haue come by natu-
rall meanes, should quit the cause of euery sup-
naturall thing. And yet we must say somwhat
more, seing we are bound to say thus much. we
beleeue it had ben easier for him, if he had ioy-
ned in prayer & fasting, wth those, wch he so
scorned & reproched for mouing it, yea though
he had escaped the imputation of a Puritan for
his labor, rather then to haue vsed faithles charms
to

to get the glory of a cure, w^ch^ his Conscience could tell him the Arte of Phisicke could not reach. But how can yo^u^ beleeue saith our Saviour Christ when yo^w^ seeke glory one of another, and seeke not the glory of God alone.

Hitherto the Parents kept Mary Glovers affliction secret, acquainting none therewith but som of their neighboures, like faithfull Christians also disclayming, to take any benefitt by unlawfull remedies. Whilest she remayned thus in som mittigation of her fitts, beholde, occasion was taken one day of her moth^r^. to haue her abroad w^th^ her, into the Citie. As they went, they met w^th^ y^t^ wretched woman Elizabeth Jackson, After whose view Marie was so troubled, y^t^ constrayned was the Mother to retorne speedelie home, and so relinquish their further intended Jorney. At home Marie fell into a double encreased fitt; w^ch^ dayly proceeded, w^th^ many uncouth novelties, & strange characters, of a newe stamp, though out of the old forge. for about three of the clocke,

The fourth encrease of her fitt.

every

every second day, she sodenlie changed in her counte-
naunce, becoming more pale & wan, her eyes deadish,
her chin falling into her bosome, wth a stiffnes in al
her partes. And being laied upon her bed, her face
upwardes, there apeared in her brest, a notable
heaving, or rising, wth successive fallings, very fre-
quent, & fast going; and lying thus, now stretched
all at length, she was sodenlie & all at once (no p[...]
moving thereto more then other) snatched from her
pillow, a foote length or thereabouts, downe toward
the beds feete. then lying thus wth her head & shoul-
ders lowe, and at all disadvantage, by reason of
shooting downe from the pillowe, she would gaine
to arise & sit upright, wthout the help of any hand
thereto. her arising being very slow, and by long
degrees, wth her chin bent downe to her brest, her
face and neck somwhat swolne. when her body
thus satt upright, then did her neck stretch out much
longer then naturall, her face and neck apearing
more lanke, at that time, & thinner then presently
before: although in her rising, as also before, her
neck

necke, armes & all the rest of her body, were stiffe, yet now being risen, she could turne her head somtime one way, sometime another; now looking sowerly or frowning, then cheerfully or smyling; her eyes all this time fast shut, & turned vpward into her head: vsing likewise her armes very nimbly, somtime as though she flourished like a fencer, somtime as though she drew a bow to shoote, & that towardes sondry places. so did she, then, play wth her fingers; now as though she had ~~had~~ an harpe, then as though she ~~had~~ had a payer of virginalls before her.

These being passed, she sett her fists to her sides, & lifted the shoulders, advancing (wth all) her body. as though she would daunce: sitting all this while, dumbe, blinde & senceles. Then did she performe very nimble & strange motions of her handes, & fingers, sett togeather, somtime before her, som time behind her, & sodenly in a moment became all over stiff againe. in wch stifnes sitting, her head and brest writhed about, slowlie, towardes the bedds

head,

head; and there the mouth made many strange
antickt formes, wrything somtyme one waye,
somtime an other waie, & then gaping straungly
wyde, deliuered out of the throte a vyolent blast
wth this sound (tesh) in a long accent vpon
the end; the noyse whereof made amased all yt
first heard it. & this was thrise so repeated,
whilest her head was writhed backward on that
side, the aforesaid sundry strange deformed
mouthes, euer passing betweene. Then from
yt side to the other side, as much backward
the head was turned, so suddenly & swiftly,
as was very admirable to the beholders:
where likewise the mouth was abused wth
the same distortions, gapings & blastings, in
figure & number, as before. After this, her
face & brest turned, wth the same slownes, for-
ward,

ward, as at the first they turned back-
ward; untill her feet stood directly forward
againe. And finally, her body lay downe,
wth that semblable slowe motion, where-
by it formerly arose up. All this
is but a description, of the severall streynes
& passages, belonging to one course of her now
double increased fitt; wch course was repea-
ted all over, precisely, six times, before she
returned to her selfe againe: wch happened
at six of the clocke in the Evening. Two
or three points, wch were dilligently obser-
ved in this kinde of fitt, are worthy here
to be noted, ere we passe on further.

It is here said, yt her body was laide downe
againe, by ye like slow motion, in wch it arose
to sitt up. One tyme, as it was so goinge
downe;

downe, some there present, desiring to see what
would befall, if shee were thrust downe at once,
did suddainely (laying their hand on her brest)
beare her body downe to the pillowe, but as
thus, her body went downe, so her feete rose
vp, from the bed (the stiffnes was such
throughout all her body) and their hand
being taken away, the head & brest rose vp
after, & the feete contrariewise went downe;
like as a post or pale crooked in the midst, &
lying vpon the crooked pt, if a man treade
downe ~~the~~ this end, the other end mounteth vp,
& contrariewise. And after that the body
was risen vp againe, in the same height
& position it was in, when the hand was
applied to it, it thenceforth proceedes in its
owne ordinary motion, yt was begunne, vntill

it

it fully setled downe upon the pillow. Others
againe, an other time, not thrusting her body
downe, at one pushe so, but yet forcing it
downe faster then its ordinary pace, & so
leading her on her pillow, the body did
slowly rise againe, to that place where
they began to beare it downe; & then againe
went backward, according to the first begun
fashion. Secondly, when her body was layd
at length quietlie, betwene some of theis
courses of her fitts, the company present would
sometimes fall to prayer; wherein when they
pronounced the first petition, Deliuer us from
euill, her body would be throwen from the
place where it lay, sometime to the beddes head,
sometime to the bed side, likelie to haue falne
of the bed, saue that she was ~~refrained~~ preserued

&

& kept, by the standers about her. in wch deformed
throwing, her body would be strangely writhen,
crooked, backward, or sideway, & remayne so
a good space: or sometime on her belly, untill
a little before her body should begin, to aryse,
into a new course of abused motions & deformed
gestures, as is before described. for against
yt instant, would the body softly turne, till it
lay on the backe, & then forthe arise by a long
delayed motion, as is said. Thirdly, one time
it fell out, yt the body having ben cast out of
order, at the prayer, it began to rise againe
in the middle, before ye body was well turned
upon the backe, one side so rysing before ye other;
wch seemed would be very hard to be done; not-
wthstanding being both sideways, & her body
bent round forward, her head towards her belly,
it recovered up, to sitt upon one hip, but before ye
her head began to turne, into those deformed

motions,

motions, her body fell downe upon the right side; where it was about halfe a quarter of an howre, before it could recouer up againe; her arising seeming (as it must needs be) wth much inforcinge the instruments of ye body. Som of the behoulders thought it was wth the help of her right arme, because that in risinge, they felt it beare upon the bed, but there was no reason in that; considering yt in this time, all her lls were senceles & stiffe. now returne we to our story.

After all these things thus passed, Mary Glouer being one day at Sheriffe Glouers house, brought thither to meete face to face, wth Elizabeth Jackson, (on a day, wherein Marie was newly before come out of one of these great fitts) before she could speak five words, in the presence of that woman, she was taken wth an other farr differing fitt, wch shallbee described. The fifte encrease of her fitt.

described in the last place. This kinde of fitt, & this only,
she also had at sundry other times, by occasion of being
ye old woman to her: as shalbe by som instances more spe-
cially delivered hereafter. Before we passe this place
the reader is to be advertised, that as Marie Glover
was now, by this encounter, before the magistrate
come to have two severall strange vexations; one call-
ordinary, because it kept every other day, about a
certaine hower as aforesaid, the other extraor-
dinary, in as much as it came at all howers & dayes when
the old woman came to her, & not els; so was her for-
merly described ordinary fitt, strengthened & lengthen-
yea with som new additions, made & more augmented, by
her contagious commings to her. And sith that to write
every degree of growing of that ordinary fitt, were to
put the reader to much more paynes, & yet never the
better profit unto the truth, we shall therefore imploy
the remainder of this history, first upon the ordinary fi-
as

as it was aduanced vnto his full height & strength,
wherein it continued to the day of her deliuerance;
and then vpon the extraordinary, as it was obserued
to fall out, both when the witch was openly, as
also, when she was most secretly brought in vnto her.

Euery second day, about twelue of the clocke, her eyes were drawen vp into her head, her tongue close restrained to the bottom of her mouth, & her nether iawe, wch vncouthly widened, fell open by fitts, & closed againe, her neck stretching out, & she wal-king vp & downe, betweene two persons leading her, vntill her left leg became senseles. Then was she laid vpon a bed, & presently her left hand (wch vntill then, was at perfect libertie) was snatched into a fist, & close touched to her feet: where it lay, wthout sense or motion, so hard held, yt it could not, wthout som good violence, be plucked from thence. In like maner all the left side; sauing yt the leg lay stretched outright; the toes not con-

*Her ordinary fitte in the last degree of his growth*

contracted as the fingers of the hand, nor altogeather
so stiffe. the whole side reteyned an equall naturall
temper, & the pulse unchanged; except that it went
a little faster; her hearing also, on that side, perished:
yet her understanding, togeather wth her hearing,
on the other side, remayned. But as the pts of
that left side, were thus stiffe & congealed, so con
trariwise, the arme & leg, of the right side, were
so limber & light, to moue, as no resolued members
use to be, nor any naturally constituted member,
of such magnitude, in health, can be. yet not so/
at all times, alike, during the quyetnes of her
fitt, but (in this respect) diversly, at divers ^times, accor-
ding to more or lesse, moving admiration. After
that she had thus lyen a while, lifting up that
right ~~arme~~ ^hand towards heaven, (wch she could ~~not~~
moue, though not the arme) as tracing and
from thence, & breathing at great libertie, sud
denly there would arise a swelling in her belly, as

great

great as a football: (the swelling not being so great there
before, but a great waight very sensible to her) then,
as when a man standing astridt upon a quake mire, press
ing downe one foote, the other boundeth up, even so, did
certaine motions, betweene the belly & brest, rebounding
wise, answere One an other, for five or six returnes.
wch was very painefull unto her, as out of her fit
she would testifie. then the mover seemed, by a vi-
sible gliding along the brest, to mount up to the
channell bone, where making the stay of halfe a
minute, it passed into her throate, whereupon
suddenly, her head was snatched backwards, wth her
chin upward; whereat was a stay of her breath
for a little pause, but very shortly she recovered
to drawe it againe, & beate strongly on the bed,
wth her right leg, & upon her throte (if she were
let alone) wth her right hand: rebounding also
wth her body oftentimes, & roring wth a hoarse &
quavering voyce: yea, whilest she was pressed downe,

upon

vpon the throat (wch vsually shee was at this time)
wch the strengthe & waight of a strong man, moe hands
then his owne, being somtimes added vnto him. After
sundry, but vncertaine number of those roaring cries
& tossings, whilest her throate was compressed, the
swelling of her throat would geue a suddaine
ioult, downe into her brest, and working there
as before, but a few turnes, made (againe) a speedy
repasse to the throat; & so an other crying fitt, wth
beating her body, all as before. then eft soones slid
into the brest, & eft soones returned to the throte
in one & the same maner, about one hundreth seuerall
tymes, ere shee attayned rest: euery of those returns
conteyning fiue, or six, or moe, strong cryings, &
violent plungings, wch her body is allwayes
when the last came, shee gaue a signe, at the
very moment of the concluding of it, by lifting
vp her right hand. This storme being past, a calme
ensued for more then a quarter, or (very neare)

half

halfe an howre. wch calme was not free libertie, but a condition of quyetlying, like yt shee was in, before the rising in her belly & brest began. After wch time, an other rising, & moving, in her belly & brest beginneth, & proceedeth by the same passages, & returnes, in all respects, as is before described. Thus, wth ye inter-missions of scarce halfe an howre, her dryings and plungings hould on, from two (yea at last one) of ye clock after noone, or before, untill six, seaven or eight at night, before the whole fitt began to decline; wch then was in this maner.

*The maner of her cominge out of her fitt.*

At the end of her dryng pangs, in a very mo-ment, upon the lifting up of her hand, in signe of cea-sing, the same hand wch was so limber & light before, would, starting wise, pitch into the forme of a dyall hand; that is, the thumbe & forefinger being exten-ded, & the rest clasped in: at wch instant, shee be-came much alike stiffe on both sides, & was like-

wise

were deprived of all maner sense & feeling; as by all con
venient proofs, yt might be made, hath been apparant.
This hand, wch now, togeather wth the arme, was con
gealed stiffe (and therefore made to naturall purpo
ses of motion unserviceable) did, even then, begin to
move upwards, towards the mouth; but wth such
leysure, as may well be compared to the hand of a
Clock, yt poynteth the howers: all the rest of her
body lying still, her breathing & temper quyet, and
pfect, untill the hand was risen so high, as to be
equall wth the elbow, you could not have discer
ned the moving; but after that tyme, it was
discernable to the eye. After halfe an hower, or three
quarters, this poynting finger approched neere
the mouth; somtime, in coming up, it touched first
in the neck; & then (as if it knew it were wrong)
it would creep up by the chin; so, when it was come
to touch ye nether lip, both the lipps deformedly grin
ning,

grinning, did open, & so soone as it touched the teeth,
(wch from the beginning of her start, were now so clas-
ped, the upper range over the nether, as she could not
possiblie set them so much over, when she was well, as
hath ben proued,) the mouth flew wyde open; in
went the finger, as far as the hand could pmit it,
& imediatly returned, by a soft stealing pace,
though not so slow as it came up: neuer ceasing,
till it came to the very place, from whence it first
began his motion: where it quyetly rested; but held
his forme, position & stiffnes still; the teeth also
were locked fast againe, at the very pting wth
the poynt of the finger. This hand being thus
lodged, & the behoulders hauing a litle pause (as
it were) to wype & cast their eyes, behould the
left hand, wch from two of the clocke had remay-
ned hard convulsed, or drawne togeather into
a fist, wth great leasure, thrusteth forth the
thombe; & after that the forefinger, & so procee-

deth

deth to the mouth; & againe returneth to his place,
as did the right hand: wth these two only poynts
of difference, that this moued upwards a little
more manifestly, & constantly, without interruptions,
then the other; & that this finger, spending
a little longer time in the mouth, then the
other, was teazed upon by the teeth, in his returne,
& was euer fayne to be snatched out, by some
assistant, yt wayted to that purpose. Here
by the way, is generally to be obserued, in ye going
up & downe of theis handes, yt if a stander by
did violently (as to same time) thrust the hand
upward, as it was ascending, or yet downeward,
as it was descending, it would ~~[illegible]~~ leasurely returne
to the same place it was in, before the ~~[illegible]~~ constraint,
~~in it was~~ and from thence, proceed forth to the
motion it had begun. Also, if either hand
were pulled out of the mouth, before the time,

in

in it would againe, as though all complements
should be accomplished. Now, when the lefte
hand is lodged in his former place, then
the three fingers of the right hand, wch was
clasped in, unclaspe, & stretch forth, one after
an other, by strange order; wch no sooner doe
obteyne their former libertie, but she recov- All her senses all this while deprived
eth againe her understanding, the same moment.
The mayde being demanded, when she was out
of those fitts, how she felt her selfe in all this
passage, answered, yt she perceaued suddenly
all her senses to be taken from her, at that
start, & that they returned also againe, sud-
denly, but touching what time, or actions
passed betweene, she utterly knew nothing. This
done, the other three fingers of the left hand,
opened by the same method, that the right did.
next that, her eyes; but wth many wrinckings

and

and motions of her forehead, twinkelinges of her
eylidds, & turning of the head to eche side. when
by such strife as is said, ye sight of her eyes
were decenthand brought to their proper place,
then softly she raised the right hand, wch lay
lower, up to the left, that they might meet a-
bout the middle of the brest. Then the eyes
againe wrought a little; & the right hand
was lifted up toward heaven. After that, she
strove to open her mouth, wch, by little & little,
she obteyned; moving her tong, up & downe, as
it were to trye if it were serviceable. then
would she instantly lift up her eyes, & hand, to
heaven, & wth the signes of a devote minde,
& fervent spirit, utter these words: O Lord

Short prai: & neuer to be alte=

I geue thee thankes, yt thow hast deliuered
me, this tyme, & many moe; I beseech thee (good
Lord)

Lord) deliver me for ever. Neither hath she ben able, at any tyme, to change, or to ad any thing to this forme, although she hath many tymes purposed, & endeavoured it, wth all her power.

Assoone as the last word of the prayer afore said was out of her lipps, her mouth was fast clasped up againe, as before, her eyes vyolently drawen up, & the thombe & forefinger of her left hand, drawen a new into a fist. then also appeared (a fresh) those risings & reboundings in her brest, & belly, & so proceeded to torment her, & make her a like terror to all beholders; in the very same maner, as hath (already) ben described: the difference being only in this, yt theis courses of pangs, after her prayer, were more strong & violent, then those before it. This done, she lyeth still, and laboureth againe, to recover her eyes, wth such workings in ye eyes,

and

& forehead, as are before declared: though not wth
so much a doe, but in shorter space. yet this is added
more, then in the former opening, yt at the first
appearing of the eye, there falleth a visible motion,
like a bird fluttering, or mouse running behinde
a curtin, downe from the cannell bones, into the
belly: according as in like sorte, the same maner
of motion was observed, in the loosening of euery
joynt of her body, towards the ending of her
fitt, as shalbe said hereafter. Her eyes being
now opened, she lieth peaceably, almost halfe
an hower, knowing all her frends, but not able
to speake one word, nor wthout payne to open
her mouth: presently then, in a moment, her
eyes are snatched up againe, the rising and
rebounding of her brest & belly returne and she
is driven againe, into the former violent course
of pangs; wch was (at length) numbered to one

then

hundrethes & twenty returnes, before it gaue over,
a most lamentable spectacle to beholde. This second
course of pangs, after her prayer, being now at
length come to the period, & the usuall signe of
ceasing geuen, by the lifting up of her hand,
she againe recovereth her eyes, wth yt flickering
motion, & suddayne ioult downe her brest, yt
is before described. After this, the thumb
of her left hand, wch was snatched in againe
after her speech, by long leysure, extendeth it
selfe, & even when it is at the extent, the
flickering motion, wth a ioult, goeth downe
her brest. In all respects so, are the next three
fingers set at libertie; but then, the hand
is drawen closer to the brest, then before it
was, & the little finger (though now all the rest
be extended) is, more strangely, drawne wthin
the palme, that ioynt thereof, wch maketh to

The post brachiall bone where ye litle finger is set

the

the fourming of the back of the hand, sticking but,
very far, & sharp. After that the little finger
hath lyen a while, in this position, it offereth to
move, but is presently checked & drawen close
againe; and so offereth & is checked, three or
fower times. After next about a quarter of
an howre, thus spent, something appearinge
mediatly under the skinne, made an eminent
stirring, & working, betweene the little finger
& the ring finger, not ceassing untill ye fing[er]
had regayned his full strength: at wch inst-
ant, the foresaid visible motion, warbleth
downe the brest; but twice as great, & evident,
as any before. All this strange worke, in the
little finger, hath her selfe seene, stedfastly
looked at, & considered (being at that present
perfect in her sight & understanding) but felt
it not, neither was able to commaunde it, any thing, other

wise

wise then she saw acted before her eyes. At this
time, all her left hand was sensible, then would
she winde to & fro, her wrist, her elbow, her
shoulder of that side: After that, the wrist, elbow,
& shoulder of the right arme: for the right hand
was well before: & so the ioynts of both her leggs,
her back, her neck; in a word, all the ioynts of
her body she now turned, & successfully loosened,
euery one of them: hauing yt particular testimony of
a warbling motion, swiftly boulting downe from
the cruell bonds, at the gayning of their liberty.
Yet was not here the end of this sorrowfull
spectacle: for no sooner were all her ioynts thus,
out of their former servitude deliuered, but they
were racked on a fresh, & put into a new kind
of abusion: euen as well might become that proud
tyrannous Lord, to whom was permitted, though
for a very litle season, some further rule in the
region of her body.

Now therefore againe, beholde, her eyes
drawen up into her head, but wth all her armes
cast up over her head, & very straight &
right stretched out, not abroad, but tou-
ching mere togeather. her body & legges also,
at the same moment, stretched out at length,
in a suddaine stronge motion; yt made all
the bed to shake. At the first going up,
you must imagine the palmes sett one a-
gainst the other, & the fingers distanced,
as wyde as may be; wch thus remayning,
whilst the beholders might sufficiently
consider that they saw, both the handes
& armes turned, wth a stately leysure,
untill the back of the handes were inward,
& the palmes outward; the fingers still
extended stiffe, & in their former distan
ces

ces. neither must you conceipt any shrinking
downe of the armes to this motion, but
a full extention; [nor a] ~~for the~~ writhing outward
of her fingers, more then of her handes,
nor of her handes, more then of her armes;
but yt all [went] ~~went~~ equally & uniformly together,
untill the rounde was halfe performed, and
somwhat more. This turne was forward,
the thombes comming neere touchs, in the be-
ginning of the motion; making [there] a little pause,
in this uncouth position, back againe with
the like statelynes, is the same halfe round
turning made; And a mynuetes rest being
here also afforded, whilest the palmes of the
handes are againe confronted, beholde, on
a sudden, an other like ierking out of her

body

body, and leggs, at length, as is aforesaid; And after
that, a turning of the armes and handes, in
such Luciferlike ostentation, as before. This was
done, during an unruly / stiffenes in all her pts,
wth an absolute voydenes of all sence & vnderstan-
ding: wch now, at this period, was brought in
place againe, by an arme of power incompara
ble; even the arme of him, who hath sett iust
and sure boundes, to the swelling surges of
the Seas; beyond wch, the proudest waves
thereof shall not arise. There, her armes
are layed downe, decently, by both her sides;
and pfect use restored vnto them; her eyes
open againe, wth little strife, and her handes
are lifted upward, in signe of thankfulnes.
When she hath lyen thus, quietly, a litle
while, though yet she speake nothing, her
eye taketh knowledge of her Parents, and

at

acquaintance, that stand beholding her. At
length, she laboreth a litle, wth her mouth
and throate, and then, there falleth an extra
ordinary great, and swyfte warbling ioult,
downe from the throat, to the belly. At wch
very time, her tongue is vntyed, & her lower
iawe vnlocked, & she beginneth to speake, but
so softly, that if ones eare had not byn laid
close to her mouth, shee could not haue byn
vnderstood, but being so, she was perceaued,
to vtter, a very good & godly prayer, almost
halfe an hower continued. wch, out of doubt,
was not before learned, but at the present
then conceiued, both because she repeated many
things, & somtimes vttered her petitions, in
sort & setting togeather, sutable to the igno
rance of a simple mayde. For example: Lord

*Her larger pray-er at ye end of her fitte*

teach me a good use of this thy affliction, yet
not as I will, but thy will be done. Otherwise,
and for the most part, her prayer was very
fervent, to good purpose, and wth great varietie
of spirit: As, for the pardon of her sinnes, the
manifestation of the truth, the glory of God,
and satisfaction of his Church: Also, for ye con-
uersion of the woman, calling God to witnes, yt
her selfe added nothing to her owne afflictions.
Againe, for patience & deliuerance in Gods good
time, & by his owne holy meanes. Likewise for
the curbing of Sathan, if he were an instrumt,
or otherwise, for curing the imperfections of
her body. So did she geue God thankes, for all
her former deliuerances, & this in perticular, and
for that he had redeemed her out of the opinion
of counterfetting; & in pt. satisfied the world
in yt behalfe. All these, & many moe benefittes she

*These were her wordes*

receaued

trauell, & thankes geiuing offered, only in the name
& mediation of our Sauiour & Redemer, Jesus
Christ; disclayming her owne merites, & submitting
her selfe wholly to the will of God, who hath pro=
mised, that all thinges shall worke togeather for
the best, to as many as feare him. In this prayer
her voyce by degrees increased, so as at last, it
might be heard ouer all the bed, where she lay.

After all this, she arose, & with a little helpe of
leading, walked vpon her legges againe. The end
of this fitt, at last, came to be about twelue of
the Clocke at midnight; hauing begunne some
after twelue at noone: in which space, she suffered
(at the least) six hundereth returnes of panges,
euery pange consisting of fiue (at least) if not
six, seauen, or moe, greivous, strange, yellinge
Cryes, with so manie strong compressions of
her throat, & rebounding & beating with her
body & right legg. Yet what time she was

fully

The cause of her sore brest

fully come to her selfe againe, there remayned no
memorable sorenes, or stiffnes in the rest of her body.
but (specially) none at all, in those principall likely
p[ar]tes, the throat, necke & cowres. A tender sorenes
only remayned then, & yet sithence her deliuery
doth, wth much humor & hardnes in her lefte
brest; wch came by the occasion of one, who
comming to see her, in one of her tossing & crying
panges, did inconsiderately gripe that brest
wth his hand, whereof afterward, though she
felt no payne whilest she was possessed wth the
the strength of her fitt (for then the lefte
side was senceles) yet both in the entering
into her fitt, & againe euer at the coming out
of the same, her payne therein was extraordi-
narily sharp & fierce, the space of halfe a
quarter of an hower
At length we are come to an end of this

hideous

hideous & tedious fitt, but haue not fully brought
her to her resting place; for bee it sooner, or la-
ter, after this dayes worke, that she repaireth
to her bed, euen at lying downe, in her naked bed
she was euer taken wth an other crying fitt; Her bedfittes & meatfittes
wherein was no depriuation of her senses, but
only her eyes & tongue restrayned, togeather
wth such a huge extension of her throate,
as was monstruous to behould: wth crying
yelling & striuing wth her body, so as fower
were scarse able conueniently to hould her.
Out of this fitt, wch held about one houres
space, she came, by putting first the right
finger into her mouth, and out againe, roundly, & after that
the left, hauing an imagination, that wthout
so doing, she should not againe recouer the
use of her tongue. yet she would not say
that she remoued, or placed any thinge,

wch

wch her finger. And alwaies, vpon her left finger
her teeth would fasten; though not so strongly in
this fitt, but that she could, by bringing her other
hand to help, pluck it out her selfe. Such a fitt
as this, in all respects, is that, wch she had at
the taking of any kinde of sustenance (except
it be small beare) whether it was vpon her well
or ill day: only the continuance hereof was som
what shorter time. Hitherto our history is fur-
nished to geve euery reasonable reader satisfactiō,
in all needfull matters, concerning Mary Glo-
vers ordenarie fitts: wch came either about
a sett hower, as euery second day, or at an
vnset hower, and that both as often as she
receaued nourishment, day or night, and also
when soeuer she layed her downe in her naked
bed, euery fit day.

*Instances of her extraordinarie fitts.*

Now we will descend to the extraordina-
ry fit, wch as it affordeth som moe noveltyes,
necessary to be added to the precedent varieties,

so

so is it accomplished, wth som pregnant particu-
larities, a litle more liuelie, lymbing the truth
unto us. This fitt seazed on the mayde, only
at such times, as that wretched old woman
came wth in the roome where she was. and this
also requireth in a two fould sort, to be con-
sidered of: namely eyther as the mayde was
well, or els ill, at ~~the~~ her comming in unto
her. ~~[illegible]~~ for, if this mayd were well, at the com-
ming of the ould woman, presently yu should
have seene her dye away, by degrees, untill
she became depriued, both of inward and
outward senses; her eyes shut up, her mouth
fast locked up, the upper teeth being so farr
shut ouer the nether, that the nether could
scarsly be seene: her back, neck & limbes, in-
flexibly stiffe: yet her temper unchanged, &
her breathing peaceable & perfect. thus would
she lye perpetually, as long as the woman
there continued: but if the ould woman

came

came unto her, as she lay upon the bed, especially
if she touched her flesh, or her garments, the mayds
body would (somtimes) wallow over unto her, other
som times, rising up in the middle, rebounding
wise turne over, unto her, her elbowes being then
most deformedly drawen inwards, & wth all plucked
upwards, to her chin; but the handes and wrists,
turned downwards, & wrethed outwards, a posi-
tion well becoming the malice of that efficient.
this tumbling, or casting over towards the witch,
when she came to the bedside, or touched her, was
at the first two tryall's very palpably playne,
& towards her only; afterwards neither was
the motion so vehement, nor perpetually towards
the woman, but somtimes towards others alse./.
in all this fitt, the mouth being fast shut, and
her lipps close, there cam a voyce through her
nostrills, that sounded very like (especially at
som time) hange her, or honge her. the repi

tition

tition whereof, never ceased, so long as that
Elizabeth Jackson was to be found wthin ye compas
of that roofe; if she no sooner departed the house,
but the voyce ceased presently: the wch particular,
was divers times, & diligently obserued. Againe,
if the same Elizabeth Jackson were brought into
the Chamber, during the time that Mary lay
in one of her ordinary crying fitts (wch thing
was vpon Consultation, by certaine discreete
psons, at the least two sundry times, vpon or
knowledge, attempted & done) by & by, her fitt
would alter, all motions in the belly & breast cease,
all returnes of her panges giue over, her vnder-
standing depart, & all outward feeling be abolished.
then, by little & little, more & more, applying yor eare
neere to her face, you might haue perceaued a voyce,
whisperingly come through her nostrills; wch both then,
& when it attayned to the height of it wanted
audibilitie, sounded, hang her, or honge her. This

traunce

trance & this voyce, neuer gaue ouer, so longe as Elizabeth Jackson there contynued, as hath ben said: but so soone as she is dispatched, from the house, first that voyce vanisheth, and after one howre, or there aboutes, those ougly distortions of her partes, & totall stiffnes, proper to this fitt only, by easie & visible relentinges, go away; but then she returneth (making but a pitifull exchange) into her aforesaid long & manyfould cryinge fitt: wch proceede, varie & finishe, in all respectes, as aboue we haue described them.

1. Experience at Sheriff Glovers

The first experience of this extraordinary fitt was found at Sheriffe Glovers house, whether both Mary, & the witch, was sent for, on a day of the maydes ordinary fitt, & at such time, as she was newly recouered out of the fitt: wch in those dayes, was not past fower howres long. there the olde woman, was first spoken wthall a pte, then the mayde was brought in, who before she had spoken six wordes, fell downe into

the

this fitt; when as confidently before that, she had
desired to be brought face to face, saying, she was
perswaded, Goodwife Jackson had hurt her, and
that they shoulde see som token of it, at such time
as they were brought togeather: so at this time
it fell out, that first that voyce, hang her,
or hong her, sounded, all the whyle Elizabeth
Jackeson remayned in the house wth her.

A second experience of this, was made not — 2. Experience before Sr John Harte
long after, Sir John Harte coming to se Mary
Glover, on her better day. for, by his warrant,
Elizabeth Jackson being brought in, Mary
Glover was imediatly taken wth one of these fitts;
& lying (soone after) senseles, upon her bed, at the
touching of the said Elizabeth, the senseles body
was cast (very strangely) upon her; and that
there severall times, upon so many removinges
of the said Elizabeth, to the other side of the
bed, and againe laying her hand upon her. and
this was now first observed, as a second challenge
the oppressed senseles creature made, to this

wicked

wicked mediatrice of her wofull affliction.

3. Experience before ye Lady Bronkard

The like came to passe in a third experiment,
made before the Lady Brunckard, & in ye presence
of many Divines & Phisitions. Hitherto the sense-
les body was cast, wth great violence, towardes
Elizabeth Jackson, when she touched her, and to-
wards her only: in so much, as that the said Eliza-
beth would be merveylously amazed thereat, as
was observed by her most gastely lookes, panting
breathing, choaking speeche, & fearfull tremblinge:
wch being joyned wth abundance of outfacinge
speeches, & impudent lyinge, were nothing
els but notes of a guylty conscience.

4. Experience before Sir John Crooke

The fowerth experiment was made before
Sr John Crooke, then Recorder of London the 18th of
October 1602 who by warrant, caused both
parties to appeare before him, in his Chamber,
at the Inner Temple, at two of the clocke yt
day in the afternoone. There the mayde & her
mother, wth certaine other women, appea-
ring

ring first, were sent togeather into an upper
Chamber; after that Mr Recorder had gravely
protested before the mayd, that she should looke up
unto God, feare him, and not make her selfe a false
accuser of any body. soone after this, came Elizabeth
Jackson, and sundry women wth her. Mr Recorder
wth like gravitie, also admonished her, not to out
face the truth, but rather to acknowledge her fault.
then he chose out a woman both aged, homelye,
grosse bodyed, & of lowe stature, very comparable to
Elizabeth Jackson. her did he cause to put on
Elizabeth Jacksons hatt, & a muffler on her
face, & then brought her up into the Chamber
where Mary Glover was, caused Mary to walke
by her, two or three returnes, & to touch the wo-
man once, & againe the second time, saying (then
when he saw no change happen) I am glad to see
this Mary, I hope thou shalt touch her freely
many times hereafter, & never be afrayde: with
no such like wordes, implying, that her feare had

ben

been the cause of her harmes hitherto. Then he led downe
that woman, & brought up Elizabeth Jackson shortly
after, having on the other womans hat, w^th a cloak
& muffler; so as none coulde know who she was. And
verily (this) woman made no [illegible] her first standing in
the lower end of the chamber, but the mayde's
countenance altered: but then she (being) brought for-
ward unto the mayd, & the mayde led towards
her, there was no more time, nor oportunity
lefte, for new maskers to enter. This was the
senseles image throwen upon a bed, having that
heyre in her nostrells, spoken of before. At this
time, the bed being compassed w^th many wit-
nesses, Mr Recorder sent for a candle, made
a pin hot in the flame, & applyed it to her
cheeke & after that (w^th a new heating) neere
unto her eye, to see, if she woulde crane togeather
her eybrowes, or liddes, or make any semblant
of feeling, but she did not. Then he tooke paper
somwhat writhed, & setting fyre thereon, put
the

the flame to the inside of her right hand, and there 
held it, till the paper was consumed. In like maner
he proceeded wth a second, & a third paper, so as
her hand (as well appeared afterwards) was effec-
tually burned, in five severall places. when he saw
this settled insensibilitie, he proved the fyre upon
the witches hand, who cryed upon him not to burne
her. Mr Recorder replied, why cannot yow as well
beare it as she, who (as yow say) doth but counter-
fett? Oh no (quoth the witch) God knowes she doth
not counterfett. Then Mr Recorder caused Elizabeth
Jackson to kneele downe, and say the Lords prayer
therein (as she ever used to doe) she skipped Deliver
vs from evill wch the Recorder reproving her for,
commanded her to say it againe. wch she stifly denyed,
but wth many soft wordes, & gentle perswasions, at length,
he obteyned, and when she pronounced those wordes
Deliver vs from evill, the body of the mayd rebound-
ded in the middle, as at other times. also, when any
prayed by her, & used those wordes, in time of her totall

seise

senselessnes (for at all other times her body lay
quyetly to all prayers) the rest of all this fitt, was
(in all respectes) like as hath ben described & the woman
being once discharged the house, & sent to prison, the
worte in Maryes nostrills ceased, as at other tymes.
Where, for the findinge out of truth, two poyntes
of advantage were well gayned, through Mr Recorders
wisedome, in thus guiding this matter. the one
that feare was not the cause of this her strange
affliction, at the presence of the woman. for the
first woman presented unto her, seemed as like
as the second, & the second no more like then the
first: & the very disguising offered matter of
feare at first. Also what could she tell how
many he would prove her wth, before he brought
the suspected ptie indeed? yea so well dissembled
was this carriage, as that diuers women of

credit

circuit, neighbours that came wth Mary Glover,
& knew the widow Jackson well, offer to depose that
they could not discerne whether the former woman
was not the second time brought up, or the widow
Jackson, or some third. The other poynt gayned
was this, that all might know, the mayde did not
counterfett her misery.

The first and last experyence, of this kind of fitt, was had in the Session house, in the day of Elizabeth Jacksons tryall; the whole proceeding whereof, we will a little more largely stand upon, then we have done in these former instan-ces; And so shut up this history. The first day of December 1602 Mary Glover was brought, on her good day, to the Sessions house, to give evidence against Elizabeth Jackson, indicted there, that day, of the horrible cryme of witchcraft. the said Mary being placed

5. Experience in ye tryall at ye Sessions

wth

wth her face toward the bench, & not seinge the old woman who was among the Prisoners in the docke) felt a comanding power seaze upon her, & therefore, as interrupted in her purposed speech, cryed, where is shee; where is shee. At wch words, som of the bench cryed, shee counterfeiteth, & wth all, bade her proceede in her evidence: wch as she indeavored, still she was interrupted, & so againe said, where is shee, that troubleth me, castinge her hand about wthall, & so, wth faltering speech, suncke downe (before she had delivered .xl. words in evidence) into this aforesaid dead & senceles case, her body and Shinebone being so much writhed, as a withe is writhen, that the right huckle bone was turned forward, so far over to the left side, as that it wanted not the bredth of an hand, of the place, where the lefte should stand; being gone so farre, beyond

the

the right line of the thyme, when she was layed on her back. This very distortion in all respects, as it is here described, appeared likewise, in all her long fitts, both when she was in sense, and when she was voyd of all understanding. when she was in sense, as namely at such times, as her body being shrunck downe towards the bedds feet, in her tossing pangs, was lifted upon the pillowes againe: & when she was voyde of understanding, namely, when her body had lately before rebounded, at som touchings, heretofore spoken of, or at the sixt petition of the Lords prayer, *deliuer vs from euill*. Now also was the accustomed voyce, *hang her*, audible in her nostrills. Thus was she carryed into a convenient chamber, by three strong men, who affirmed that they never caryed a heavyer burthen. When the Justices went to dinner,

Elizabeth Jackson was led out of the Docke, to Newgate,
it was dilligentlie obserued, that for this time, the
foresaid voyce in Maries nostrills ceassed; And that
after one hower, the woman being returned, that voyce
returned also. the body of Marie Glouer in the mean
time, had remayned in the same plight aforesaid,
wthout any change. After dinner the Lo. Anderson
Mr Recorder of London, Sr William Cornewallis,
Sr Jerome Bowes, & diuers other Justices went
vp into the Chamber, to see the mayde; before
whome went the Towneclarke, wth som officers,
wth thundring voyces crying; bring the fyre,
& hot Irons, for this Counterfett; Come, we
will marke her, on the Cheeke, for a Counterfett.
but the senseles mayde apprehended none of these
things. After the Justices had considered ye figure,
and stiffenes of her body, Mr Recorder againe

wth

wch a fyred paper burnt her hand, untill it blistered.
Then was Elizabeth Jackson sent for, At the instant
of whose comming into the Chamber, that sound in the
maides nostrills, wch, before that time, was not so
well to be distinguished, seemed both to them in that
Chamber, & also in the next adioyning, as plainly
to be discerned, *Hang her*, as any voyce, yt is not
uttered by the tongue it selfe, can be. The voyce
likewise beinge lifted up into a farr lowder accent,
then accustomed. The Lord Anderson then coman-
ded Elizabeth Jackson to come to the bed, & lay
her hand upon the maide; wch no sooner was done,
but the maides body (wch untill then, had never re-
moved from the place where it was layed) was
presently throwen, and tossed wth great vyolence
The Judge willed the woman to say the *Lordes*
*prayer*; wch by no meanes she could go through
wth, though often tryed, but still stood in the
midle being not hable to say, *forgeue us our tres*
*passes*;

passes nor Leade vs not into temptation. whereupon he caused her to say the Christian beleefe; wch she began in this manner I beleue in God the father almighty, maker of heaven and earth, and in Jesus Christ his only sonne, wch was conceiued by the Holy Ghost. leaving out our lord, wch she could not, by any meanes, be brought to bring forth of her selfe. Also when she came to these wordes the comunion of saincts, the ~~confession~~ forgivenes of sinnes, she ever said, The comunion of saincts, the Comission of sinnes; and could neuer say the forgeuenes of sinnes, but only when she was caused to speake it, after another. And it was there obserued, yt whensoeuer by anothers inducement (as taking the wordes out of their mouth) she vttered that petition, Leade vs not into temptation, the maides body was tossed as before. The wch also it did now (& so only heretofore) at the wordes Deliuer vs from euill. wch words, at this time, the ould woman could vtter, leaping ouer the former:-

As

Although at all times of tryall, before this day, it
was contrary. In like sort, was the mayds body
tossed, whilest the woman said the beleefe, at
these words, *he descended into hell.*

All these conclusions being ~~made~~ past, the said woman was sent away, and they proceeded to their evidences, w^ch in these principall points were urged against her. 1. The maner of the mayds sickening, upon the curses that this woman gave her, when she came to her howse, & the strange fitts & cases w^ch thereafter ensued. 2. The manner of one fitt, w^ch tooke her six weeks after the first, at the coming by of the woman, whilest the mayd was eating of bread: whereupon the mayd ever had a fitt, upon any taking of sustenance afterward. 3. Her cursed and prophesying threatenings, ever taking effect, which Judge Anderson observed, as a notable

The Inditement

The 1. point of evidence

The 2

The 3

A

The 4. propertie of a witche. 4 Her strange fitts euy
second day, & the wonderfull change, that euer happe
ned unto her, at the entrance of the woman into
the roome, where she lay in her fitt. wth the afore
said voyce, alwaies beginning at the womans
The 5 coming in, & ceasing upon her departure. 5. The
maydes strange fitts at all other times, in the
The 6 presence of that woman. 6. That a certen
Mr Lewes Preacher, willing to admonish the said Eliza
beth Jackson of her lewde tongue, went one time
to her house, assone as he came in, she very
intentively fixed her eyes upon him, & standing
faced him; he being now prepared in minde
to open his mouth, & speake unto her, had sud
denly his speech taken from him, his necke be-
came stiffe, & his chin bent inwardes into
his bosome, his knees (withall) yeelding under
him, as though he should fall. he thought it
was time for him to rouse up his spirit, in spe-
ciall manner, & make use of his faith, and in so

doing

doing, God gave him to prevayle: but so he departed
from thence, without speaking any word, & was not
quyeted in two howers after. The 7 poynt urged The 7
was, that the same Preacher conferring with the
old woman, afterwardes in prison, could by no meanes
cause her, to rehearse the beleife, but with those grosse
defects, & depravations above mentioned. nay, she
knew not the beleife, but still offered in stead there-
of, to say the Lords prayer. And in saying of
the Lords prayer, could never, of her owne accord,
say, Deliver vs from euill. The 8 matter was The 8
the markes, which were found in divers places of
her body, which were testified under the handes of
the women, that searched her, not likely to grow
of any disease; but such as are like the markes,
which are described to be in witches bodyes. The
9 evidence was this, that one Elizabeth Burges, The 9
who had once witnessed a word, on Mary Glovers
behalfe, against this old woman, & had ben therefore
threatned by her, to be pulled downe, coming one

day

day (wch certaine prunes in her mouthe wch she
was eatinge) to the said olde woman, was sudden=
ly so taken, yt she was not able to swallow one
downe, but also fell on vomiting; wch continued
for 3 weeks afterward, upon all sustenance of
meat received. Among other times it happened, yt
once this old woman came by, & seing yt same Eliza
beth Burges so doinge, wished yt she might cast
up her heart, gutts & all, adding these wordes,
Thou shortly, shalt have in thee an evill spirit
too. This Elizabeth Burges, the next night
following, was troubled wth a vision, in likenes
of a fox; the second night, in likenes of an
ougly black man, wth a bunch of keyes in
his hand, intysing her to go wth him, and thes
keyes would bring her to goulde enough; the
third night, it came in the likenes of a
mouse, wch troubled her more then any of the former:
but labouring, by faithfull praier, assisted therein
by her Mr. & Mris, through the mercy & goodnes
of

of God, she was delivered from them all. Yea this
Elizabeth Burges standing now to geve this evidence
to the Jury, being faced by the witch, standing in the
Dock, & bidden to speake out (wth adding these words
thow wilt be sicke, & cast againe anon). had at that
instant, her speech taken from her, her mouth drawen
to a side, & so remayned for a space unable to speake:
but after that, wth much contension of spirit, she had
recovered speech, & geven in this evidence, it behoved
her to be led into a chamber, where she was very
evill, as the witch had threatened; and after that,
was led home weake, faynte & wasting, benummed in
all her body, hardly able to stand, & never yet to this
day recovered her perfect libertie againe. The 10th — namely in July 1603 the time ye last S. Br. spake wth her
that her cursing, long before this time, had ben
observed to have a mischevous consequent: ffor ha- — The 10th
ving washed clothes to one of the Lady Bonds men,
& come to his lodging for money, he being then gon
out of the towne, she saide, is he gone? I pray god

he

he may breake his necke, or his legges, before he com
againe: and in that iorney, the man broke his leg,
The 11 accordingly. The 11 that the said Elizabeth Jack-
son hath accustomed, to go with others, to fortune
tellers; that her selfe hath confessed, she went
once, with her daughter, & another time, with one
Elizabeth Cooke; who as shee saith, did at that time,
geue xl^s to haue her fortune tould her. The 12
The 12 was a testimonie, geuen in disproofe of their opi-
nions, that held this maydens case but a naturall
disease: which was that Mary Glouer being one time,
in a dead senseles fitt, in the presence of that old
woman, whilest many were admiring her heauines,
being such, as two could scarsly lift up her head,
upon a suddaine (being againe assayed) she was
found more light then a naturall body, of that
~~[illegible]~~ quantitie, could be: which to proue further, a godly
Mr Sharpe honest gentleman, putting his armes under her
body, not only lifted her up from the bed, easily,

but

but also turning himselfe about, w^th her, lying vpon
his armes, made a shew of her, vnto the rest in the
Chamber, to consider, affirming to them all, of his
present feelinge, that she semed to him, but as a mit-
ten throwen ouerthwart his armes. so he layed her
downe ~~[illegible]~~, on the bed, & very shortly after, proving
againe, found ~~[illegible]~~ as much admirable heauines
as is aforesaid. These matters, by this gentleman
& the rest, beinge geuen in, vpon their othes; Two
Phisitions, namely Doctor Hering, and Doctor
Spencer, being serued by writt (according to
the maner of the Court) to appeare that day, &
yeeld their opinions, touching Mary Glouers
case, resolutely affirmed y^t they estemed it a
case, w^ch proceeded of som cause supernaturall,
hauing stranger effects, then either the mother,
or any other naturall disease hath ever ben obser-
ued to bring forth. Doctor Hering propounded — Doctor Herings euidence
among many others, as fittest for the assembly,
to

iudge of, theis instaunces following: The strange motion of her hand to her mouth, in her ordinarie fitt, that at the touching of her mouth wth her finger, it opened & shut againe, at so strickt a measure of time; That her mouth opened at an other so curious a circumstaunce, to speake so many & such words, & no others, nor no moe: That she fell downe into a farre differing fitt, at her best times, so soone as that Elizabeth Jackson came into the house, where the maide was: That if the same Elizabeth Jackson, were brought in secretly, during the time of her ordinary fitt, she should be changed presently, into that extraordinary senseles fitt, and that continuall noyce in her nostrills would never cease, so long as Elizabeth Jackson remayned in the house, where the mayd lay. And lastly That in the time of the Lordes prayer, at the pronouncing of the last petition, Deliuer vs from euill; her body, if it then lay in any senseles traunce, would rebound vp in the middle.

Dr Spencers Euid.

Doctor Spencer argued from the improbabilitie of necessary causes, in

so

so young a mayde, as also from the disproportioned mo-
ving in her belly, wch was not uniformely a risinge,
or bearing upward, but in a rounder and narrower
compasse, playing up and downe, as wth a kinde of
tasit swiftenes, that certainly it did not truly
resemble the mother; howsoever som accidents see-
med to carie cullour that way. he stood also upon
the varietie of the fitts, upon the occasion of the wo
mans presence. Against these, stood up Doctor Dr Argent
Argent, & Doctor Jordayne, two Phisitions, wth Dr Iordayne
a certaine Doctor of divinitie, men not served wth writtes Dr Medowes
for the Court, as the order is. This divine laboured to
purge Elizabeth Jackson, of being any cause of Mary
Glovers harme. These Phisitions sought earnestly, to
make the case a meere naturall disease. and unto these,
though after a certaine wavering sort, two other phy-
sitions there present, seemed to incline, as though they
would not, though they could, be contrary. but how well
they acquited themselves, in the sight of God, that day,
I leave it here to others, to conscience, & to their owne

con

consequents to witnes. But above all others, Doctor Jordan
earnestly contended wth reasons, wch when they were delivered
argued not somuch a naturall disease, as som mixture rather
of dissimulation, & counterfetting, in the afflicted ptie: and so
it was taken generally, by those that heard him. the rest wch
they saide, to proove it naturall; were certaine Symptomes;
wch they picked out of her ordinary long fitt, wch seemed
to have som resemblance wth those, that arise from certen
affects of the mother: but to the great difficulties afore:
said obiected, they gave no man, ~~present~~ that we know of, any satisfaction
at all. The Lord Anderson, hearing Doctor Jordane so often
insinuat, some feigning, or dissembling fashions in the maid,
and wthall, somuch to beat upon these wordes; for these cau:
ses, I think it may be naturall, and these accidents & Symptoms for ought
I see, bee naturall. pressed him to answere directly, whether
it were naturall or supernaturall. he said, yt in his conscienc
he thought it was altogeather naturall. What do you
call it quoth the Judge. Passio Hysterica said the Docto
Can you cure it. I cannot tell: I will not undertake it,
but I think fitt tryall should be made thereof. Lord
Anderson, Doe you thinke she counterfetteth? D. Jordeyn

No

No, in my conscience, I thinke she doth not counterfett. Lord Anderson. Then in my conscience, it is not naturall: for if you tell me neither a Naturall cause, of it, nor a naturall remedy, I will tell you, that it is not naturall.

After this pausing a while, the Lord Anderson spake to the Jewry in effecte as followeth. The land is full of witches, they abound in all places; I haue hanged five or sixe and twenty of them; There is no man here, can speake more of them then my selfe; fewe of them would confesse it; som of them did, against whom the proofes were nothing so manifest, as against those that denyed it. They haue on their bodies diuers strange marks, at which (as som of them haue confessed) the Devill suck their bloud; for they haue forsaken god, renounced their baptisme, and vowed their servise to the Divill; and so the sacrifice which they offer him, is their bloud. This woman hath the like marks, on sundry places of her body, as you see testified

The Lorde Andersons speech.

vnder

vnder the handes of the women, that were appointed
to search her. The devill is a spirit of darkenes, he
deales closely & cunningly, yow shall hardly finde any
direct proofes in such a case, but by many presump
tions & circumstances, yow may gather it. when
they are full of cursing, vse their tongue to speake
mischeivously, & it falles out accordingly, what
greater presumption can yow haue of a witche?
This woman hath that property. She is full
of cursinge, she threatens & prophesies, & still ,
it takes effect. she must of necessitie, be a Pro
phet, or a witch. Their malice is great, their
practises divelish, and if we shall not condemne
them, without their owne confession, or direct
proofes, where the presumptions are so great, &
the circumstances so apparent, they will, in short
tyme, overrun the whole land. The mayde now
afflicted I haue seene, and yow haue beheld. There
he repeated the tryall, himselfe had made, as above
written; saying further to the Phisitions; yow

talke

talke of the mother, I pray yo(u), have yo(u) ever seen
or heard of the mother, that kept it course vn-
changeably, euery second day, & never missed; and yet
that changeth his course vpon the presence of
some one p(er)son; as this doth, at the presence of this
woman. Divines, Physitions, I know they are
learned & wise, but to say this is naturall, and
tell me neither the cause, nor the cure of it, I
care not for yo(u)r Judgement: geue me a naturall
reason, & a naturall remedy, or a rush for your
physicke. The Judge having ended, mr Recorder — The Recorder's
delivered vnto the Jury, the tryall that himselfe — Speech
had made, at his chamber, in the temple, as hath
bene before sett downe faithfully. Whereupon he
inferred, that it was neither vpon feare, nor coun-
terfetting. And as for naturall (quoth he) no
man can heere prove it, nor in their greatest
iudgement, alleage any probable reason, but that
it is supernaturall, & indeede through witchcraft,
the presumptions & probabilities (as we all see) are

very

very great & pregnant .

The mindes of the bench were settled, whereupon the Jury went togeather, & shortly returned Elizabeth Jackson, guilty of witchcraft. The sentence was pronounced of a yeeres imprisonment, and fower tymes therein, to stand on the pillory, and confesse this her trespasse. Now after the witch was caried away, the voyce in the maydes nostrills ceased, and out of that deformed stiffenes, & senslesnes, wherein, for the space of eight howers she had layen tyed, her body returneth to be tossed, ~~[illegible]~~ plunged, and varyed, wth strange vicissitudes, lamentable cryinges, & most remarkeable ~~[illegible]~~ formes of motion, as hath ben declared: untill at length, the supreme Comander of men & Angells, good & bad, did shine upon her, wth his favorable countenance, as he was wont, and by this peculiar deliverance, & many others, gave her thirsting soule a pledge, of a finall & absolute, if her faith followed him patiently, and fainted not.

As

As at all times, even from the begining of Mary Glovers first affecting wth witchery, her case evry tyme, grewe a degree worse, that she had any meting wth this wicked woman; so from this tyme, of the Arraingment, above all others, her ordenary fitt (for that extraordinary one was never seen any more, there being no occasion after this day to bringe the ptties togeather any more) was augmented, both in length & strength, above measure: so as there appeared som iust feare of her life, the fitt extending (at length) to about twelve howres tyme: in wch, she had, at the least, six great courses of panges; every one of these consisting of one hunderethe, or one hunderthe & twenty short returnes, evry returne conteyning five, or six, or moe greevous panges, mixt wth most strange, & irresistable beating, & rebounding of her right leg, & body. We found likewise at

The case of M. Glover after the day of the Arraignem^t

this

this season, a newe & subtill stratagem of Sathan, to
take away her life, although not wth his owne hand,
(for that, as well appeared, was beyond his commission)
yet by those, who did som offices about her: for they
that held downe her throat, in her panges, if they
applyed not their handes timely ynough, her body
would so rebound, & disorder, as that they could not
be able, afterwarde, during that pange, in seemely
sorte to rule it. Againe, if they came never so
litle too soone, they strangled her. Divers, & that were
accompted chiefe ones, having often well performed that
office afortime, were now, by this experience, so
affrighted, that they durst no more meddle wth it.

The occasion of ye prayer & fasting wch were used for her

Wch things considered, togeather wth ye woefull
misery of the Parents, & that her case being publiq
ly resolved to be supernaturall, for wch no corporall
Phisicke can serve, it might be a shame for Christians,
to suffer a daughter of the Church, thus to lye in ye
bonds of Sathan, themselves gazing thereat, but not
applying themselves to such meanes, as Christ hath left
in his Church, & so in their handes, to use in her behalfe:
upon this (I say) & such like consideratons, sundry godly
Ministers, & other devoute Christians consulted, & agreed

of

of a recent assembling, & ioynt humbling of them selves before ye
Lord, in prayer wth fasting, on her behalfe. whilest these thinges
were ordering, the adverse parties to this cause, not resting in
this sentence of publique Judgement, both procured som stay of
ye execution, & provoked the Magistrate, to urge ye Parents to deliver
their daughter, to ye hands of those Phisitions, wch helde her case
naturall, & had som hope to cure her. But this much was
seene into ye unfittnes of it. ffirst, yt it was unreasonable, after
a publique tryall & Judgement passed, on ye case, to call it into
question againe, for three or fower mens sake, wch contended
for naturall. 2ly. That since the Phisitions, yt were to
deale wth her, refused to make vs, yt were of ye Contrary Judge-
ment, privie to their practises, it could not, but be suspi-
tious, yt rather then fayle of their glory, they would have
done or permitted, some thinge more, then lawfull physicke had
taught them; especially ye suspition in this behalfe, having
gotten some firme grounde already, upon the practise of
som other, as unsuspected, in ye comon opinion in ye worlde.
as they. Thirdly, in as much as there could be no certenty
of tyme prefixed, for ye proofe of their skill, it seemed not
reasonable, yt whilest the patience of ye Judges, & those yt were
resolved, should be thus abused, wth uncertaincies, ye life of ye
poore miserable mayde, should so longe tyme lye in ieopardie. som

at

(at leaste) of these reasons were deliuered to yt Magistrat; & wth all,
this offer, from som of ye contrary Phisitions; yt now, for further
satisfaction of all men, tryall of law being made, we would
also make tryall of argumentes, wth them yt did resist us; refer-
ring our selues, for ye ordering & determyning of ye whole matter,
(so yt ye dispute might be by writing) to ye disposition of our
Superiors. This course by yt Magistrat, was not misliked, but
whilest yt stood to be signified unto, & deliberated wth others of
great place, & we, were preparing our minds for yt purpose, ye
gracious time was com, wherein ye eternall Phisition both
of soule & body, was intreated, by poore sinners, to descend unto
her succour; & by a mercy of his miraculous deliuerance, to testi-
fie, in her example, how fearefull it is to offend him, how comi-
fortable it is to finde him, how dangerous to be out of our
watch, how sure a thinge to conuerse wth him; what a loathsom
bondage, to be in ye hands of Sathan, & what an arme of vn-
matcheable power, is on or syde; if by faithfull prayer, in true
humiliation, we wrestle to gett proofe of it, in ye day of our
greatest distresse: as by the history of this mayds deliuerance,
followeth now, in ye next place, to be considered (as me
thinks) wth great consolation.

# A Defence, of the publique sentence of lawe, and of the iudgment, of certayne Phisitions, yt averred Marie Glovers case to be supernaturall: against D. Jordens slie, but scandalous impugnations of bothe;: by

Stephan Bradwell, a member of ye Colledge of phisitions in London.

## Cap. 1.

### That D. Jordens discourse was framed against ye cause of Marie Glover.

Although, unto verie manie of his readers, this question seemeth to require no proving, yet his cautelous cariage of ye matter, even from the beginning, doth necessarily impose this taske upon me, in the entrance. his professing, when he began to write, un-

to

to sundry frends, yt demanded his meaning, was, yt he would write of the disseases of the mother, as a phisition, but so, as he would not touch (at all) the cause of Marie Glouer in it. This booke cometh forth, as all men see, without our naming her: him selfe, and some of his freinds haue resisted, yt the readers should take knowledge, of Marie Glouers cause in it: Is it not (now) worthie, to be a questio, whether his discourse was framed, against her cause or no? he seemeth to say it was not, and who should know better then him selfe? I confesse that none can tell, what his scope and intention was, so well as him selfe. yet becawse, for some reasons knowen to himselfe, he thinke it not good, to open all his heart vnto vs, we must be content, to seke out his meaning, by other arguments, then som single harted man would haue put vs to. Let vs therefore, in the first place, consider yt title of his booke, wch is this: *A Breif discourse of a disease, called ye suffocation of ye Mother, written vpon occasion, wch hath bene of late, taken thereby, to suspect possession of an euill spirit, or some such like supernaturall power*

D. J. said he would not touch M. Gl. case

D. J. booke was framed against M Gl. case

Here he saith, that this his discourse was written
upon occasion; not a generall occasion of doing good,
to men of his profession; & consequently, to the Comon
wealt, by some, iß not absolute, yet well laboured
discourse, of a disease yt so much importeth. but
a particular occasion, as namely in this pticular
case; yt manie haue misiudged a possession of
an evill spirit, in stede of this disease: adding
wthall, yt this was done of late. Now, there be-
ing som hundreths in London, wch know yt Mary
Glovers case was new, at yt time, and yt many
iudged it to be the worke of an uncleane spirit,
against him, & a few others, yt saide it was the
mother; how can we but thinke, yt he framed
his discourse directly against her cause? her
cause (I say) not as it was a while in question,
but as it was at length resolued, by publique tryall
all & sentence of lawe, to be supernaturall. There
happned no other case like this of late, wherto
he can so fitly accomodate his wordes, as we are
verely psuaded. Also it is to be obserued, that

whereas

whereas he earnestly, at that time, contended, that Mary Glouers disseas, was but ye suffocation of ye mother; and what soeuer els, in it, was extraordi:narie, was but feigned of her part, or voluntarily performed, to make her case seeme more strange then it was. The same things hath he insinuated, in his booke: as though it had not bene ynough for him, to declare, how all ye faculties, in a womans body, may come to be diminished, depraued, or abolished by ye disseas, except he shewed wthall, how ye animall functions might be abused, by our owne will; and so, diuers things to concurre, in such a naturall disseas, through ye parties owne dissembling practise, to make a wonderment. This latter poynt (all men know) was nothing pertinent to his physicall discourse, but he gaue a lash thereby, at this particular instance, wch he well hoped, ye reader would take knowledge of. A man would scarse looke, for such subtletie, vnder so milde a countenance. Againe in his epistle, shew:ing ye reasons, wch drew him, to write, & publish his booke; & remouing first, ye false causes, he hath these wordes, *Neither did I euer finde my selfe prouoked hereunto, vpon any peeuish humor to contradict, or to disgrace anie, who doe iudge otherwise of som poynts*

con

*D. J. speaches, writings & protestations in this point euer contradictorie.*

*In his 12 page*

contayned heerein then my selfe do, many of them being such, as I [illegible] loue and affect well; & wch in 3. lynes after this I haue plainely sett downe ye true doctrine of phisick, concerning yt disease, wch geues so great occasion of distraction, among many good men; especially such as haue not learning sufficient, to resolue them of this point, or not yt moderation & humilitie of Spirit, to acknowledge their insufficiency, & to hearken unto others, whom, in all reason, they might think able to direct them better, in such a case.

These first wordes cited doe implye, yt some familiar frendes of his owne profession (for els it could be no disgrace to them, to beare his contradiction in such a question) were disioyned from his iudgmt, in this cause; And this is acknowledged, throughout the Citie of London. The latter wordes import, yt his opinion was impugned, by men of other faculties & place; wch he bore displeasantly, impu-ting it to the want, either of learning; or humi-litie in them; and amplifiyng their fault afterward, by an argument of comparison, yt a Phisition ought to be rested upon, in a matter concerning ye actions &

pas

passions of a mans bodie, aswell as Diuines & Lawiers
are in their proper elements. Now I think he will not
deny, that he was stiffly opposed unto, in Marie Glouers
cause, & especially by some lawiers, to his great discon-
tentment: whether they lacked learning, or humilitie in
so doing, let yt be referred unto others; sithens (as I am
perswaded) neither himselfe, nor his familiar D Meddoms
are competent iudges. In the 4. page of his epistle, he
affirmeth, that in the case, against wch he framed his writing
some had peremptorily disclaymed the vsing of naturall
meanes, avouching yt ye partie spake certayne wordes, and
performed certayne voluntary motions, vpon Sathans in
citation, & was hindred also by him, from speakinge
other wordes, wch they would faine haue vttered.
These things haue place, in Marie Glouers cause, and
I see not, how any man shalbe able to verefie them,
in any other. Last of all, he describeth the case
whereat he aymeth, by 5. arguments, alleaged by
some men against him, to proue, a supernaturall power
inherent in that body: as namely, insensibilitie, a
dew & orderly returning of her fittes; Offence in eating
& drinking; The comming of her fittes vpon the presence

D. J. displeased that his iudgment was not receaued of ye Magistrate

of some certayne person. And the deliuerance by prayer and
fasting. All wch are so trew circumstanced, in Marie
Glovers cause, and som of them so necessarie, and proper
unto it only, yt I wonder what he meant, to conceale
her name, after he had once deliberated, to bring her
upon the stage, by so liuely a description. Thus much
from his owne handwriting. whereunto if we add ye con
sideration of his often and earnest contending, to prove
Marie Glovers cause a mere naturall sicknes; his labo
ring to strengthen himselfe, & make his faction strong,
from all sydes, & to daunt & discountenance us, yt were
of ye contrary iudgment, by ye reuerend Colledge of
Phisitions, and som besides, of greater power; the un-
dertaking to write his booke, at the request of the
L B of Lond. (as som thinke) and his most earnest,
& over officious pursuit of the matter, both at the
Sessions house, & after iudgment geuen; as appea
reth by ye importunat urging a sequestration of
the mayde, from her parents, to the cure of those
phisitions, yt affirmed it naturall, after ye sentence
of law had determined, her affliction supernaturall.

None so busy to perswade others as D. J. was in M. Gl. case

of

if (I say) we laie the consideration of these thinges, to the former argumentes, taken out of his booke; it wilbe no credit for him, hereafter, to shrinke the shoulder from averring, yt he wrote his booke against Marie Glouers cause, as it is urged to haue ben sup. naturall. The strongest imployment of his witte, hath neede to be in this, how he may wype away his blot of inconstancy, & somwhat els, wth those, to whom he had so soberly protested, yt in writing his booke, of ye suffocation of the mother, he had no purpose at all, to touch the matters of Marie Glouer.

D. J. liked to work underhand

Justinus Martyr hath this notable saying; who so denyeth himselfe, to be that, he is, either condemneth, in denying, that thing he is, or maketh himselfe unworthy of that, the confession whereof he fleeth. wch thing, is neuer found in a trew and sincere Christian

Just: Mart: in his apol: for Christians

## Cap. 2.

Why D Jorden did write in this matter. & yt nether his reasons remoued, nor assumed, are able to acquite him, of certayne notable defectes & blemishes, whereof he therin standeth chargeable

To know the motiues, yt set D Jorden on worke, in these

these matters, & the end or scope he had therein, as
we are well content to heare them, from his owne
mouth (for asmuch as wthout controversie, euery man
knoweth best what is in his own heart) so he must
geue vs leaue, to examine his steppes, by the line of
likelyhood, & geue him credit but wthin ye compasse
of probabilitie. <u>A wise man (in deed) will enterprise
nothing wthout a lawfull calling, to warrant
him</u>. ffor as we receaue euerie good & pfect gifte
from God alone, so our Comission of employing
the same, must alwaies be fetched from him alone
and this only, is to walke in the comfortable assurance,
of a good conscience, wch whosoeuer possesseth, as he
needeth not to feare the faces of all men, so there
will appeare in his proceeding, som certaine signes
& markes of the same anoynting, wch God, in like
cases, vsually bestoweth vpon other men. As, who so
taketh) his comission but from man, as he cannot
looke for allsufficient assistance, to the accomplishmt
thereof, so he shall surely bewray to the sight of
the wise, I say not imperfections, wch all men doe,
but some infallible character, of a corrupt origi-
nall.

A wise man euer walketh in his calling.

nall. Let vs now then drawe neere to behoulde, seeing
D Jorden is desirous to shew, both the occasion, and
intent, of all his discourse first he saith; yea he pro
testeth earnestly, yt he hath not vndertaken this busi
D. J. motiues to write his booke — nes of his owne accord, as if he esteemed of his owne know
ledge & obseruation, in this case, aboue other mens. if not
of his owne accord, who drew him to it? he doth not
directly say that any did, & much lesse nameth him
that did. yet he insinuateth, yt it was a taske put
vpon him; and that in these wordes. for if it had
ben thought good, to haue imposed it vpon others, I
do acknowledge, yt there are many among vs (he mea
D. J was put to write — neth the Colledge of Phisitions) better able then my
selfe, to haue written in this kinde unto whom I
would willingly, haue put ouer my task. well he yt
imposed this taske, was in all likelihood, som person
in authoritie, or dignitie, whose comand or request
could not well be avoyded. if such a one did know
D Jorden, wthout a mediatour, suborned, or allowed by himselfe,
he did perswade him to this buisines, wthout his first
manifestation of his owne readines, to maintaine

this

this quarrell, then cleerely he did it not of his owne
accord; but if he vsed the mediation of an other, to
such a person, & forwardly put forth himselfe to iusti
fie Marie Glouers case to be but a naturall sicknes,
then, although the taske was put vpon him, by such
as he durst not refuse, it was neuerthelesse sought
by himselfe, & so vndertaken of his owne accord. let
ye reader beleeue, yt if we had not strong presumpti
ons of these passages, we would neuer haue insinua
ted them. he doth not (as he saith) esteeme of his
owne knowledge & obseruation in this case, aboue
other mens, and therefore undertooke not this
busines of his owne accord. why was he then so
peremptory, vpon so litle sight of the patient,
to conclude against others of his owne facultie & Colledge,
who had visited her five times for his once? why
tooke he not paynes to enforme himselfe of all accidents
in ye case, yea of all actions & passions, precedent
& consequent, as one that feared to erre? why shewed
he not himselfe slowe to pronounce, or at the least
to contend, when he was seriously expostulated by one
of

D. J. gaue iudg ment before he was throughly acquainted w[ith] ye case

of his owne profession, so to doe? why provoked he
the Colledge, to releeue the witch imprisoned? why
laboured he perticular good men, to syde wth him? havinge
bene (himselfe) slight, & perfunctorious, in ye search of a
case so abstruse, & difficult to iudge of; what could
be the cause, to handle the matter in this maner, if
a presumption of his owne knowledge & observation,
in this case, above others, had not bene as a whirle
winde to carie him? Secondly he saith, that he never
fownd himselfe prouoked hereunto, upon anie peeuish
humor to contradict, or to disgrace any, who doe
iudge otherwise of som points, contayned heerin, then
himselfe doth: many of them being such, as he doth
loue and affect well. Thirdly, yt he did not upo
any fawning humor, to please or flatter any pson
ffourthly, nor as taking upon him to reforme ye
mindes of men, wch are not ~~wch are not~~ under
his charge. The last of these I am well content
to let goe; but the 2 former he cannot so ease
ly cast away. Of his spirit of Contradiction
what manifester outcrie, will any man require,
then his proceedinges, from ye first, to the last,
do sett out unto us? Before the Sessions, as
he

he was verie readie to accept euerie occasion, apertly,
& directlie, to affirme Marie Glovers case to be no-
thing els but the mother; whereas others, yt were
of contrary iudgment, would make choise to whom
they shewed their mind, & also pronounce more
doubtingly of the matter; One day, there hapned
betwixt him & one of his opposites, some large
reasoning of ye case; wherein he calling for a
Character of supernaturall, to be shewed him, had
one given him, whereof he could render no reason,
but betooke himselfe (as his best shifte) to deny the
instance; wch we have manie sound witnesses to
avouche. The other Phisition looking into his
minde, by this loopehole, came in ye end to this ear-
nest motion wth him, that seeing ye case conteyne=
ned apparant difficulties, & yt time would be
able to discover more, they should both be content
to enioye their owne iudgements, without labou-
ring others, to draw sydes & factions, that peace
might be mainteyned amongst us, & occasion of
dissension taken away. To this he seemed to assent,
for that time, but wth in few daies forgot himselfe,

ca

we probably conceive it thus, out of the effectes.

taking yt or ioyning; in earnest courses, to deliver
ye witch out of prison; beying occasion to som of his oppo-
sites of some hard & disgracefull speaches, for ye matter;
& drawing manie of ye Colledge, to speake & stirre in
it against us. Afterward, when publique iustice had
taken his course, himselfe had bene heard what hee
could saie, to the cause, manie wise & experienced men
had looked into it, wth all ye eyes they had, and ye sen-
tence of law passed formally, wth our iudgment,
yet this man is never ye more satisfied. Nay,
even ye day of ye maids deliverance, wch was by ye
mediate finger of God, wthout any meanes of
phisicke at all, to give it ye least colour of a naturall
disease, his brest could not be mollified one iot,
to receave ye least impression, of quiet perswasion:
but, though all sorts of arguments, like starres
from heaven, had, in their courses, fought against
him, he obstinatelly persisteth, to sing his olde song
still. And because his audience fayled him day-
ly, mens minds growing generally setled, after ye
publique sentence, he sendeth abroad his booke, yt it
might infect ye minds of men, in corners, & so raise

up

vp a broode of new praters, filled wth misconceipts of
ye, wch can no more be seene to controle them. so hath
ye spirit of contradiction seemed to double, & treble vp-
on him; whatsoever himselfe protesteth to ye contrary.
And so must, by this occasion, now, ye Iudges, Iustices,
Divines, phisitions & other abundant witnesses, their
learning, gravitie, experience, zeale & dilligence, be ~~thus~~ [illegible],
traduced, annihilated, by a sorte of carping pa-
radoxists, malignant papists, & brother afflicting
neutralls, in all practise of religion: rather then D.
Iorden could thinke himselfe, possible to be overseene,
in a poynt, wherein the most learned phisitions, in
this latter age of ye world, have ofte overshott
themselves, & bene deceaved. As much to be beleeved
is he, when he saith, he wrote not, in an humor
to disgrace any, who iudge otherwise. for in that
earnest insectation, ye he useth in ye second page
of his epistle, against all such as did not rest in his
iudgment, & his associats, his wordes are these, (let ye
reader see, I abuse him not) But disclayming both
hony and gall, I have plainely set downe the trewe

doct

D. J. strangely hardened a-gainst this truthe

His writing tendeth to disgrace his opposites

whic D: Jorden write,

doctrine of phisick, concerning yt disease, wch geues occasion of distraction among many good men, especially such, as haue not learning sufficient, to resolue them of this point, or not yt moderation and humilitie of spirit, to acknowledge their insufficiency, & to hearken unto others, whom, in all reason, they might thinke able to direct the better, in such a case. for if it be true, yt one man can not be perfect, in euery art & profession, and therefore in cases out of our owne callings, we do depend upon those, wch haue ben trayned up, in other particular subiects, beleeuing men in their owne professions, why should we not preferre ye Iudgments of phisitions, in a question concerning ye actions & passions of mans body (the proper subiect of yt profession) before our owne conceiptes, as we doe ye opinion of Diuines, Lawyers, Artificers &c in their proper elementes?

What place (I beseech you) in all this passage, doth he afford ye Phisitions yt were of contrary iudgment unto him? Were the Iudges, Iustices, Iurie, & all sortes of men so hastie, & headlong, in ye cause of

Marie

Mary Glouer, as to refuse & sett at naught, according
as this insertation intimateth, all such directions
light, ~~[illegible]~~ as from phisitions might be geuen
them: then it seemeth yt those phisitions wch
contested wth him, in ye session house, & others
abroad (whose opinions he well knew stood against
this) were not worthie anie accompt, in his esti-
mation: for if they were worthie any accompt
in his eyes, he could neuer, wth any face, thus
haue expostulated, as though ye iudgment of
phisitions had ben so, against all reason, refused
in ye proper subiect of their profession. Is it
not asmuch, in effect, as to reason thus: the
iudgment of D Jorden & his concurrents were
not preferred, in ye triall of Marie Glouers
cause; therefore ye iudgment of no phisitions
was accepted therein. This insufficient induc-
tion, could not grow out of his ignorance yt
other phisitions were embraced; for he knew
yt, by as evident meanes, as his senses of hea-
ring & seeing could procure him. it must
needs

Selfe loue doth blinde ye eyes.

needs (therefore) come out of the superlatiue thoughts;
of his owne selfe loue; wch in ye passion of iealousie,
he was then in, (fearing his estimation would
stand to low) blinded his eyes, yt he saw not, how
he bore downe, & trampled vs vnder his feete,
whilest him selfe thus, stroue for a place, somwhat
more eminent among the people. And least any
man of fauorable affection to his cause, should
deme yt we presse him to sore, by this one place,
contrary both to his meaning & words, in others,
let vs see into him further, & if all other places,
touching vs, be not sutable to this; yt is, dispo-
sed to cast some disgrace vpon vs, we will
be content to let fall our suit in this point
hereafter. In his first chapter, setting his
course to declare, yt ye diseases of ye mother
haue manie times, so strange symptomes,
as deceaue, not only ye comon people, but
fol. 2 also phisitions such, as are not verie well
exercised in ye practise of their profession,

maintaineth the same by 3 textes: one out
of Cornelius Gemma, the second out of Avicen,
& ye third out of Hippochrates: but pursueth
yt of Hippochrates, as most excellent for his
purpose, to make ye reader thinke, yt even the
auncient father of our phisicke, long agoe, con=
demned all phisitions, yt were of our opinion
in this case, to be guiltie, either of ignorance
and want of experience, or els of a worser humor:
as being loth to bewray our owne defectes, through
pride & arrogancie, & not knowing what to praescribe,
for cure in such cases, haue therefore wholly relyed
vpon praier & fasting, like as those heathen phisitions
did vpon expiations, incantations, sacrifices &c. cloa=
king our ignorance vnder these shadowes &c. as
followeth in yt place verie lightsomly to be apply
ed (as he presumeth) in euerie point vnto our dea
lings: although ye cases be nothing like, as will
(at full) appeare, when it shall hereafter be discussed
to his double losse. What? doth he by a counterfett
foyle of an vnlike comparison, labour to impose
vpon his reader, so stronge a delusion, as to

Hipp: had no thinking of the Mother in that place.

thinke

think us, men, of no better rank, then are heere dey-
phered? it is too plaine. for there followeth no healing
for this hurt; no exception, nor direction, to make
the stroake fall short, or go beside our heades.
nay he followeth on soone after, wth an other as
good, least (perhaps) ye former blow, shoulde yet haue
fol. 4. lefte some life in our credit: he saith: Thus much
in explanation of these 2 arguments of Hippo:
against ye errors of his time: wch notwithstanding
hath ben continued in ye mindes of men untill this
day, and no maruaile, unlesse ye same corruption
wch bred it at ye first, had ben remoued out of ye
world. if he had not intended, to guide both his rea-
ders hand & eye, to applie ye comparison of Hipporat.
corrupt phisitions, to us his opposites, in Marie
Glouers cause, he woulde either haue made his
addition more perticular, noting out properly
some other persons whom he ment; either
els haue designed us, some speciall protection,
or house of harbour, amongst honest and good men;
that we, whom he ment no disgrace unto, might
haue

stood secure, whilest such buzzing bolts were fly-
ing at random in the aire. Here I looke for no
better replie at his hand, then this: if your consci-
ence hould you guiltie of these thinges, then I mean them
vnto you, otherwayes I haue said nothing to you at all.
but he may not so wype his mouth, & go away. for
when all men, yt were acquainted wth Marie Glovers
case, doe likewise take knowledge, not only of ye diffe-
rence amongst ye phisitions, but of ye principall
parties also in yt difference; can they read these
things of D Jordens, whom they acknowledge a
principall partie herein, denying causes supernaturall,
but they must needs vnderstand vs, the principall
parties on the other side, affirming supernaturall. see-
ing (I saie) he hath left no caucionarie clause, at
all for vs; or to direct his reader otherwise. Here
therefore he hath not walked by ye rule of charitie,
neither towards vs, nor towards his reader. not
towards vs, because he doth no where sett vs forth,
in the cloathing of sincere men, yt by such a signe
we might be passed by, when ignorant & depraued
mindes

mindes were taxed: nor toward his reader, because he
hath craftely conveyed, & set in his wait, a subtile
insinuation, as a stone of offense, to make him fall
into misconceipt; when as it lay in his power, plaine-
ly to haue preuented it. How litle cause there is, yt
our Consciences should be touched wth his great
oversight in abusing ye authoritie of Hippocra
tes against vs, shall in a fitter place, hereafter
be made manifest. Yet he hath one place more, wch
argueth either his disgracefull heart, or hand
towards vs; & yt in ye end of his first chapter.
Where comming to his conclusion both of his
authorities & examples, produced to prove, yt
manie times both ye Comon people & phisitions
thinke fitts of the mother to be a possession of
ye Divill: he draweth to his drift wth these
wordes *These examples maie suffice, to shew how easelie
men unexperienced in those extraordinary kindes of
disseases, maye mistake ye causes of them. when
through ye admiration of ye unwonted & greuious
accidents they behould, they are caried unto
magicall and metaphisicall speculations.*

But ye learned phisition, who hath first bene trayned
vp in ye studie of Philosophie, and afterward confir-
med by the practise and experience of all maner of
naturall disseases, is best able to discerne what is
naturall, what not naturall, what preternaturall,
& what supernaturall: the three first being prop
perly subiect to his profession. And therefore
they doe wrong vnto ye facultie of phisick,
and vnto themselues, and oftentymes vnto others
who neglecting yt light wch we might yeelde them — *he meaneth wch B. J. might yeeld them*
them, do run headlong and blindfold into manie
errors & absurdities. If his conclusion do compre-
hend his premisses (as it were immodestie for vs to
suspect him, in such a point of learning) then
he saith in effect thus, These examples of igno- — *fol. 4. p. 1*
rant & arrogant phisitions, recorded by Hippo
crates, but remayning in succession to this day,
as also those of ye comon people, by sundrie other
Authors testified may suffice to shew how easely &c.
to the end of yt whole period, wch only teacheth

the

the reader, who they be yt cannot iudge in these mat-
ters; and what it is that transporteth them. Then
he turneth himselfe on the contrary to shew who
should be hearkened vnto, in these things. who
but ye learned phisition. wch, because ye reader
might haue a quære in his head, to aske how may
we know him? he proceedeth in the next wordes
sufficientlie to describe him, & so appropriateth
vnto him, the matters in this controversie, as
the very element wherin he liveth. ffrom these
things he draweth this consectarie, therefore
they doe wronge vnto ye facultie of phisick &c
who neglecting ye light which we might
yeeld them &c. now we must desire to know
of him, who neglected this light he speaketh
of; if he be able, let him tell vs. we looke for
a pregnant instance. as either ye Justices of
ye bench, or Jurie, or els (at least) the generall
number of ministers, lawiers, other schollers
& professed christians, wch before & after the

sessions

sessions, came to see ye maide in her afflictions.
But all men know, yt the Justices were not wth
out ye direction of Phisitions, in their proceeding.
And ye rest of ye people, at other times, did often
finde some of those phisitions, yt were most obser
uant of everie thinge, yt happned in her case, and
clerely in iudgment contrary to him; and to their
iudgments they claue. therefore it is false that
phisitions were neglected. O but now I better
remember my selfe; his words are these, Who neg-
lecting ye light wch we might yeeld them &c
here the word (we) must needs implie himselfe
& his concurrents in Marie Glouers cause; wch
neither ye bench nor Jurors, nor ye generall num-
ber of schollers & understanding people, yt came
to behoulde ye maide, did beleeue. what then? doth
he restraine ye description aforesaid of a learned
phisition to himselfe, & those only yt concurred wth him
in this cause? Are all other phisitions excluded?
I am far from yt thought. Surely he excludeth
none, yt are wthin ye compasse of yt description. whe-
re

we take our selues to be such also. for we haue so instituted
our studies from the beginning, and our yeares & practise
are equall to his. Alas, but we are fallen out of his
opinion. & therefore must needs be excluded in this place.
And being here excluded whether doth he thrust vs:
but among the route of Hippocrates ignorants &
ill minded meanie. Now we appeale to ye indifferent
readers conscience, whether D Jorden haue carried these
matters for our disgrace or no. He professeth that
first page of his epistle he did not euer finde himselfe prouoked to write his
booke, vpon anie peeuish humor to contradict, or to
disgrace anie &c. Some aduersarie here might re-
ply to him, that although he did not euer finde himselfe
so prouoked, yet sometimes (as it seemes) he did, & so in
such a humor wrote his book. But we are perswaded yt
although his writing be cautelous in other points, yet yt
in this place, he intended not to ouerreach his reader,
but meant simply, yt he neuer found himselfe prouo-
ked &c. To wch we answere, if he had (in deed)
neuer beene, by so impure a minde prouoked, then
could not de facto, such & so manie hard passages
of

of speach, reserving no comfort for vs that were his chiefe oppo-
site, & necessarily inferring disgrace to som that were his op=
posits, haue issued out of his pen. This rule standes for euer.
Out of ye abundance of ye heart the mouth (& so the pen)
vttereth. In that he saith he neuer found it in himselfe, it
doth but increase his blame; as arguing either none
at all, or verie slight examination of his owne conscience,
these dayes that he applied him selfe to this businés.
ffor we do not allow of his presumed consequence; he
neuer found himselfe prouoked of any peeuish humor
therefore he was not. manie things escape vs when we
stand vpon our watch most dilligently, & much more
if we grow secure, so as we delight in the companie
of the vngodly, especially if the deare loue of truth decaie
in vs; for then manie false loues will wander into the
place thereof & principally that selfe loue, which corrup-
teth all the iudgment. His other motiue which he doth
so scornefully hurle from him in these words Neither
vpon any fawning humor to please or flatter anie person what
soeuer which I do esteeme more base then begging. will not

Whether D.G. were free from fawning.

be

be remoued from him, vpon plea of his integritie only. but
it behoued him either to haue vsed mor & more artificiall
arguments, or els, to haue left vs none, or fewer occasi-
ons, to suspect him, in the whole cariage of his cause.
ffirst therefore we desire ye reader to consider, that to
write a booke, after a publique sentence of law, in way
of defence, to the end the subiects of ye kingdom generally
may be staied of the equitie of ye sentence, & deterred fro
doing euill in like case, is the formall & vsuall proceeding
of ye magistrate in some causes of great consequence.
But for anie priuat man to write a booke, against a
iust determination of law, proceeded in by ye lawfull
magistrates, (none of them parties to ye cause,) & by
an vsuall course of tryall, can haue no good report
in it; nor spring out of anie roote of equitie or good
conscience. And we are assuredly perswaded, that of
his owne disposition he is far from doing anie act,
that may likely procure him anie displeasure, from the
magistrate. It must needs be therfore, that he had to his
writing some procuror and Abettour of an other
streine. And that must be one of such

place

place & power, as either would comaund him, or els
by faire entreatie provoke him to do it, But
comaunde him no subiect could; therfore he did
it by entreatie. If he were but entreated,
he might haue refused; especially seing he testified
to divers, his owne unwillingnes therein. What
could then be the cause yt he wrote his booke but
to please; Not himselfe, but the humor of an
other. Perhaps he will defend himselfe thus.
albeit in yelding to write, I was willing to
please (as you say) not my selfe, but an other,
yet in my writing I sought not to sooth up
any man, but the truth only. If this be silver,
let vs see, how it will abide the teste. If he sought
not to please him yt sett him on worke, even in
the manner of his writing also, then can we not
cease to wonder, to what end counterfeiting
comes in so often: especially sith yt upon his oath
& protestation of his conscience, he cleared M Gl
of all imputation of counterfeiting, in the
Sessions house. In his 4th chapter wth tearfull

how

An insolencie in D. J. writing

If he sought not to please another he could not so contradict himselfe

whie D. Jorden wrote

how the animall facultie maie be offended, in disseases of ye mother, (wch truly is his phisicall taske) he bestoweth very neere a whole leafe, to prove yt the animal functions may be abused by our owne will, & so consequently manie actions, or passions, straunge and incredible, be performed, both to ye counterfeiting of disseases, & possession of Divills. Why, what should these thinges do there? to the doctrine of the suffocation of the mother they perteyned nothing. O but one will saie, he delivered not his discourse of ye dissease indefinitely, but wth a peculiar relation to a late case, yt gave occasion of his writing. not of that dissease in women indifferently, but of that dissease in this woman particularly. Well we wott he reached at Mr Gl. in the rest of his booke perticularly, namely to make his reader beleeve, it was a naturall dissease ~~[illegible]~~, & nothing els. if in this pointe we should admitt his eye willingly glaunced at Mr Gl. what shall we thinke of his contrary protestation before the iudge? certaynely therefor

unto

vnto vs, in this ambiguitie, it seemeth most reasonable to esteeme, that he wrote this according as he was inspired by his taske-master, & not out of his owne sense & iudgment. If here againe he flee from vs cry-ing out of wrong, & desiring yt these things may be vnderstood in Thesi & not in hypothesi, perhaps all righteous Iudges will refuse him, as a man not cra-ving the lawfull fauor of the Court, but partiall indulgence. And thus they will shew it him, say-ing; this place last cited out of yor booke, being but an ingredient to the dissease yow handle, & altogeather concealed in your title, is either vtterly idle, or els brought in, to help to furnish yor naturall symptomes, so as they may be able to comprehend all things, yt may be obiected out of M. Glo. case. But we will not thinke yt yow haue abused vs with idle stuffe. Moreouer if yow meane yt some others haue counterfeited possession of euill spirits, by adding strange voluntarie ac-tions beyond the power of their dissease, but yet do in your conscience exempt M. Gl. according

to

to your forme protestation to the Judges; then it stoode
upon your honest reputation, to haue set down, in
the same place, a peremptorie exception in her
behalfe. which, because you haue not done, you
can with no cullour of reason, looke for anie such
fauour in this matter as you requier. To be
rid of all these bondes at once, when he seeth no
cunning can help him, we are affraide he will
betake him to this kniffe, & saie: I was in deede

Perhaps D. J. when he wrote his book beleiued M Gl. did also counterfeite

of that perswasion, what time I so protested be-
fore the Bench, but since that, upon further
consideration, my minde in yt point is altered.
so as now I thinke, yt Marie Glouer was one of
those, who willingly & of purpose observed to do
certaine actions in their fittes, to stirre up
admiration, & to breed, & nourish in their behaul-
ders, the opinion of possession of devells. som what
to this sense in deede he spake of late, to M Gl. and
her mother. And this is valiantly wth Alexander
to cut yt knott, when he cannot unknit it: but withall,
declining Silla, to fall into Charybdis: for so shall he
ioyne

ioynt handes, wth men of fearfull condition; wth whom
it is not possible, in mans eye, to hould conformitie, &
keepe therewthall the path of truth. ~~we~~ I saie, ~~we~~ I
am ~~are~~ affraide he will do thus, because I ~~we~~ hate him
not (as the Lord knoweth) but couet his returne
if he be in declining. & would be greived in my ~~our~~
hearte, to see him, not only to walke in ye counsaile
of ye vngodlie, but also to stand in the waie of
sinners. This I ~~we~~ haue saide, to bring him vnto an
earnest consideration wth himselfe; who is, in
his epistle, so earnest wth his reader, to discerne
truthe from counterfeiting, in this our present
cause. ffor if he yet will haue his reader thinke, yt
M. Glouers case was either counterfeiting, we
must rowle him vp (though against our willes) in
the scrole & catalouge of such, as care not,
how impudently they open their mouthes, when
they haue a purpose to oppresse the truthe.
Now when we see, yt this was not D Jordens
iudgment originally, but yt he came to it, by
ye contagion of euell companie, we cannot see
reason to thinke, but yt a fawning humor did
sett in foote, among other motiues to ye writing
of

of his booke. Perhaps he will yet strive in his owne defence thus: that I am not altogeather of their iudgment, it may appeare by myne owne wordes following in ye epistle, if you would but afford me indifferencie of interpretation. ffor there I said, I doe not denye, but that God doth in these dayes work extraordinarily, for the deliuerance of his children, and for the endes best knowne to himselfe; & that among other, there may be both possessions by ye Divill and obsessions & witchcraft &c. and dispossessions also through the praiers and supplications of his seruantes, which is ye only meanes lefte vnto vs for our releife in that case. We are glad where we finde him speake in Orthodox language, and haue no doubt, but that he knoweth and is persuaded of the truth in these things, touching the generall: which maketh vs to marveile so much the more, why then he runneth after them, so fast in the particular instances; which if they might gaine as easelie at other mens handes, as (it seemeth) they do at his,

they would shortly make their induction so well reple=
nished, as that they would constraine him to eat his
word, touching possession of Divells & witchcrafte.
That he over easilie assenteth to them, in denyinge
instances of Demoniacks, it is very evident in his
next sentence, where he speaketh so like their lan=
guage, that he marreth the grace of all that he
said afore. These are his wordes. *But such examples* D. J. against possessions & dispos. of Div:
*being rare now a dayes, I would in the feare of God,*
*advise men to be very circumspect, in pronouncing*
*of possession, both because the impostures be*
*manie, and the effectes of naturall diseases bee*
*straunge to such as have not looked thoroughly*
*into them.* This is to plant wth one breath, by
positive affirmations in the generall; and supplant
wth another breath, by privative negations in ye
particulars. In the former he speaketh like D. Jorden,
in the latter like his taskemaster. But you will
say, his negations are not so absolute, we graunte
it; he sheweth himselfe a fearefull scholler, yet a
scholler: who hath more cause to boast of his timi
ditie, then of his facilitie. But in earnest,

doth

doth he thinke, that such examples are rare now a daies? and that Impostures are manie? If he had sayde In those kingdomes where Antichrist beareth swaye, such examples are rare in comparison of ye Impostures: we coulde haue lent some eare unto him; and further haue attributed som authoritie to his travailinge times, to haue recounted to us, what pageants he saw either in the Santo in Padua, or els where, amonge all the romish couentes that he passed. But to saie, that now a dayes, such examples are rare, & impostures manie, maketh such an universall untruthe, touching this kingdome, it layeth such a lumpe of scandalous corruption, in the way of truth, wch he had uttered before, as it is muche, that a man of his worte & meanes, coulde be so charmed, or enchaunted rather. To prove the truthe on his side, I truste, when we come to instaunces, all men will yeelde, that it lyeth him in hand, for euerie one of our fewe examples, to produce three, or two at the least, of such as were counterfeit. If he make the number but equall, he is found to beare false witnes; if inferiour he must be taxed

wch

wth grosse over reaching. But is not being first entred for his own false, what epithite wilbe added to his name? Let him now beginne when he list, we will never withdrawe one foote from the chalenge. Provided alwaies, that the soveraigne power, give vs equall habilitie, to discover & discredit, whersoever we shall finde any farded sort of craftie disguised image, maliciously erected to outface the truth. In tracing him hitherto, we finde him not cleere in his enterprise, of manie corrupt causes, thereunto inciting him: howsoever he entred into the listes, wth his solemne protestation, disclayming everie one of them. What then? shall we thinke, yt only by the instigation of som great man in this world, he did presume to turne the streame of universall credence, sent forth now, wth so strong a current, from most lawfull trialls & proceeding? nay, but he adioyneth moreover, that being a Phisition and iudging in his conscience that these matters haue bene mistaken he thought it good thus to write, both to vertifie mens understanding, that they might not hereafter erre in iudgment, touching these matters; and to

preserue them from abusing ye name of God and holy prayer. And certainely this is as fayre, as copper silver to the eye. but let us come to more artificiall examinations, and then we shall see, what alay it conte= neths. If a good conscience sett him on worke to re- duce a multitude erring, it must be because, either the errour was grosse, or els his diligence had sur= mounted in discovering of it. ffor if either the mis= iudgment were not manifest generally, and yet neglected, or his diligence had not exceeded all others, so as he was able to open the eies of the blinde, in this cause; there was no other reason in the world could urge his conscience to this service, for either the neede must be great yt calleth forth a man meanly qualified, or the knowledge must excell, that taketh upon it to alter such a mul= titude. But so farre from was it, that the errour or misiudging on our syde (if there were anie) was appa= rantly grosse (how soever one man at the sessions, wth greater audacitie then iudgment, avouched the symptoms to be the same wth the mother, and not straunge to physitions) that D Thauxis and D Selme before the iudgment seat (seeming fearfull to displease some men) bare witnes yet, yt the case had manie

strange

straunge & wonderfull thinges in it, so as they could
easelie haue inclyned to thinke it extraordinarie,
but yt they were rather resolued, for that time to sus=
pend their iudgments. now then, if the matter were difficult,
so as it made wisemen to suspend their iudgment, al
though they were vnwilling to crosse his opinion; & that
difficult thinges, require much attendance, studie & obser=
uation, if a man meane to make a good ground for his
conscience, when he shalbe called to testifie thereof; his
dutie both to God & men, did bynde him, (if he thought
him selfe called to interpose himselfe in this cause) to haue
visited & considered the patient often, wth long musing
& meditation as schollers doe in difficile matters, and
poynts of surmounting reache: to haue numbred all the
symptoms, seene all the varieties, and weighed them in
the balaunce of well advised comparison. Also to haue
enquired diligentlie, into all causes precedent & con
sequent, absent & present, priuatiuely & positiuely.
But yt D. Jorden did not bestow all necessarie
diligence this waie, both his seldom visitations, &
litle time afforded wth the sicke; (whereof there are
manie witnesses) as also his rouing, loose & vndigested
discourse (as shall particularly be shewed hereafter) doe

D. J. not diligent to enforme him selfe in ye case

pub

publish & notifie vnto all the world. And therefore it
could not be a good conscience, that did comfort him,
to vndertake his taske: as neither was it, to testify
before the bench, having not the ordinarie calling of
the Court, but by his owne meanes, came thervnto.
Wee graunt that he held *Marie Glouers* cause to be
naturall; and in that respect, spake & did what was
in his thoughts, but not according to a right con-
science: wch neuer suffereth the mouth to beare wit-
nes in a matter of facte, but whereof it is privy,
that some of the outward senses, haue taken know-
ledge before: nor in a matter of opinion or Judg-
ment, but according, & as far forth only, as it
is assured, no requisit meanes of right conclusions,
D. J. ill aduised when he wrote — haue been neglected in it. Wee grant a man may
(wth a good conscience) yeeld his opinion being askd,
of a matter, not so exactly considered before; but
to vndertake opposition in it, & so forwardlie compere,
to induce iudges & iurers in it: yea & when the
cause had receaued sentence against him, & had
been cleared finally, wth a testimonie from hea-
ven; to write (then) a booke, to seduce ye subiectes
from giving credit to it, seemeth so vnsutable

to

to the proceeding of a good conscience, as that this his professing of it, to his booke, can but occasion his reader to think, that he well understandeth not what a good conscience meaneth, Moreover as his conscience here is reproued, for want of such a ground of knowledge to settle upon, as his faithfull diligence might easelie haue attayned; so is it no lesse blame worthie, for unsincere, yea plainely unfaithfull handling of the matter. In the 4th page of his epistle dedicatorie, pretending to answere the argumentes wch we used, to proue the case supernaturall, he produceth five, but unsincerely: the 3 first being such, as we never alleaged to such purpose. then growing to his conclusion, thus he windeth up his clue: *Manie other such like instaunces they may produce, according to everie ones severall conceipt, wch were in vayne for me to repeat particularly, unlesse I knew wherein they would principally insist.* Did not D. Jorden know? was he not privy in his conscience, to our argumentes then thost; and wherein we did principally insist? he must pardon us; we cannot be-

D. J. delt not sincerely.

leeue

leiue him. He knew them from us, by conference, and
from sundrie others, that opposed against his iudgm^t,
during the time of the maides affliction. And if these
were not meanes sufficient to make him know them, yet
I hope the Sessions were, abundantly. Wherein first

D. Heringes argumentes.

D Hearing beyond the poynts aforesaid, obiected unto
him, those remarkable motions of her handes to her
mouth, & the opening of her mouth in such a methode,
to speake such & so many wordes, & none other, nor no
moe,. And that in the time of the Lords prayer, at
the pronouncing of the last petition, Deliuer vs from
euill, the maids bodie, (if it then laie in a senselesse trance)
would rebound up in the middle: and if in such a time,
the widow Jackson were secretly brought in, the bodie
would be changed into a farre different passion. After

D. Spencers argumentes.

him Dr Spencer reasoned against his opinion of the
mother, from the absence of the causes in so younge
a mayde; from the deformed moving of the belly &
brest, not like that uniforme rising, wch is in the
suffocation of the mother. And from the varieties
both of the fittes themselues, & of the symptomes
in euerie singular fitte. These were (I trowe) in=
fallible causes, to make him privy to manie moe of

our

our instaunces, then he would take vpon him to answere
in his booke. ffrom effects (likewise) we will proue that
he knew not: namely in that he hath geuen answeres to
some men & rendred reasons (such as they were) for the
altring of the bodie at the coming in of the witch,
and for rebounding of the bodie, at the vsing of the
Lords praier: wch reasons though he was afrayde to
sett downe in his booke, yet we will not be afrayde to
shew the vnsauourines of them in place convenient.
Againe, his verie booke, in the same epistle, doth witnes
against him in this point. where he saith, that som .4. page
avouch ye mayde (in her fitts) spake certayne wordes, &
performed certaine voluntarie motions vpon Sathans
incitation, and was hindred by him, from speaking
other thinges, wch she would fayne haue vttered. These
wordes (although he deliuer them vnsincerely) do proue
a verie materiall instance of ours, whereto he was
privie; although he was much wiser, then to trouble
himselfe wth the answere of it. To conclude therfore,
seeing D. Jorden, touching the causes of writing his booke,
cannot come to quit him selfe of certaine vnworthie
corruptions, nor to iustifie his calling therto, nor
conscience therein, to be good, in respect of sundrie great

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& greivous exceptions, wch everie where, lie in his
wait, to hinder his passage, as above is declared;
we would in the feare of God, advise him, to be
more circumspect hereafter, then in this businesse,
hitherto, he hath bene. And first if he attempt it
a reputation, such as his soule desireth, to be zea-
lous of Godds truth, that he busie himselfe, wth
all his witts, to discerne wth whom the truth
standeth, lest he be found to fight under wrong
colours. Casting up his reckoning thus wthall,
that there can be no zeale of truth, that con-
teyneth not hatred of errour, & of all malicious
abettors thereof, according to that sentence of
psal. 139.21.22. David: Doe not I hate them o Lord yt hate the,
and do I not earnestly contend wth those, yt rise up
against the? I hate them wth an unfeigned hatred
as they were my utter enemies. Secondly that
in a Christian commiseration of his afflicted bre-
theren, he be affrayde to strengthen the hand of
iniquitie against them willingly, and ashamed
to be inveigled to doe the same unadvisedly. Last
of all seeing the fairest motive yt made him

wryte

write, was the instigation of a sinfull man, and that
he was not, otherwise, qualified wth anie better callinge
from God, unto it; let him now at length (better late
then never) seriously consider, what a sinne he hath en-
tred into, thus to contradict & cancell (to his power)
the grave sentence, in a iust proceeding, of the reve-
rent iudges, togeather wth the settled perswasion, of
manie godlie & wise Christians, in a cause of such truth,
as is witnessed unto, by him selfe, in the generall,
and from heaven, in the particular. Which particular,
(as halfe an eie maie see) is not persecuted & oppressed, for
it selfe (the parties being not such as can be touched
of like evill) but only for the cause of the generall, to
deny possession and dispossession of devills; that so they
might spoyle all sincere Christians, of some parte of their
crowne & glorie in this life, even the sweete fruit of their
faithfull praiers; a testimonie of their acceptance wth
God in Jesus Christ. Not (as I think) of purpose, to
hinder mens salvation, but, as by all meanes, to put
out the light of that antithesis, wch, both in precept
& practice, doth dayly argue their dissolute profession.
but Blessed is ye man, wch putteth his trust in ye Lord, & respecteth not ye proud, Psal. 40.5.

nor

nor such as turne aside to lies.

## Chap. 3.

### How D. Jorden hath written in this cause and first in generall

Now that we haue seene, how neither iustly nor
Epist. dedic. p. 1. necessarilie (whatsoeuer his words are) D. Jorden
hath written against Marie Glouers case, as out
of a most lawfull & orderly tryall, it was sentenced.
Let vs come more neere hand to consider, how well he
behaueth himselfe in the cause, and vpon what good
grounds it is, that he thus presumeth, to draw men
away, from that truth, wch by so faire, lightsom
and well conditioned meanes they haue receaued,
ffirst we will take a generall view of his platforme,
and after that, examine the speciall pointes & pts of
workemanship in it. S.H. (the letters for his names
and the man for his manners, both apt to intimate
shame, to his readers) hauing the stomach of an
archenemie to disgrace this cause, but wanting a
fitt patient, and place sutable, to sett vp his forge
in;

in; made his recourse yet, to an other of his Machi-
vilian tricks, to succour him in this desperate distresse;
namely to write a booke against the Cousinages, yt
are used in the Synagogue of Antichrist, and
therein by opening, amplifying & resoluing all
things for his purpose, yea sometimes wth an
impudent countenance; he instilleth here and
there, unthought of, into his readers cogitati-
on, those contagious suggestions, of euerie where
counterfeiting & cousening, in all cases of this
nature: presuming certainely thereby, to infect
some moe, or, at least, to retaine those manie, yt
are alreadie of that leprouse iudgement, wth him;
and to hinder the weake & comon multitude,
from admitting anie impression of truth, as it
is in this our case: not respecting the learned
writings of all ages, despising the obseruation
of iudges, & trampling under his feete, the
assertions of our most learned & experienced King
in this behalfe. D. Jorden, although I accompt
him a far better man, hath yet handled his
matters too like him, in this affaire. So it is

to

K. J. in his Dæmonologie.

D. J. handling of his matter too like S. H.

to converse wth the ungodlie, and to touch pitche: so
good Joseph, by living in Ægipt, learned to sweare
by the life of Pharao: And so hath he, doubting the
effect of an encounter, wch Marie Glovers case in
playne, fetched about, wth manie circuits & traverses,
to tell what a strange disease the mother is, how
all the faculties may be hurt by it, so as somtime
physitions have thought the divell to have bene
a cause in it; and therefore much more easelie
maie it deceave the comon people: especially per-
turbations of the minde concurring, and som litle
tricks of counterfeiting being mixed wthall, to augment
the wonder. All this stuffe he contriveth & setteth
out, wth chapters & divisions, of the sundrie wayes
offended faculties, & incredible varieties of symp-
tomes, in the suffocation of the mother, illustrating
manie things wth examples, and adorning ye whole
wth verie copious, ~~allegations~~ quotations of good writers;
though they but prove that, wch will do him no
good when it is granted ~~by~~ him. so as by this
meanes, he comforteth himselfe, wth great hope,
that albeit he, in no place, expresslie writeth

yt M

M. Glovers case was in all poyntes, thus, or so;
yet that manie of his unwarie readers, would
apply it so, and take it for granted. And namely
seeing that howsoever, in the front of his booke,
he modestly professeth therein, but a declaration
of divers straunge actions and passions of the bodie
of man, wch in the comon opinion are imputed to ye
Divell, to have there true naturall causes and to
accompanie this disease; wch D J would not great-
ly sticke to grant him; yet in his first chap-
ter, & second page, loosing all the reignes of
government unto his pen, thus, inconsiderately
he delivereth; that whatsoever straunge accident
maie appeare in anie of the principall functions
of mans bodie, either animall, vitall or naturall,
the same is to be seene in this disease. For seeing
that, allmost all extraordinarie actions and
passions of the Demoniacks, arise from the suffring
of these principall functions, discomposed by the
cunning & power of Sathan; how is it here

D. J. kept not wthin his promised compasse.

in

imposed upon the reader to thinke (although D
Jorden speake it not, in so manie wordes) that all
and everie accident, in Marie Glovers case, had no
other mover in the world, but the mother? yea
and by these wordes he provideth verie cunningly;
that albeit, in his enumeration of the severall symp-
tomes of that disease, (to be accomodate for satis-
faction, to everie instaunce of our case, urged a-
gainst him) he shall not satisfie the expectation
of his reader in everie particular (as it willbee
shewed, that he doth not (almost) in anie one) yet
this generall rule shall serve, in sted of all; that
so far as anie function of the three principall
faculties, animall, vitall or naturall, may be
made accomptable to diminution, depravation
or abolition, so far this rule shall reache, to
gather all such accidents, wch in the compasse
of suffocation of the mother. he presuming (yt
wch is alwaies probable) that the readers appre-
hension will excell his iudgment; & that wch ra-
ther houlde first of the fantasie, will soone after
settle in the understanding. the number of those, yt

are

are seasoned wth prudent discourse, being not great,
and few of them affording fruit of deu consideration
in reading such things. By this rule likewise, his
unwarie reader, must interpret another sentence
of his, wch els would labour of manie insufficiencies.
namely in the conclusion of his epistle; where he cou-
cheth his owne slipping awaie from the combat, upon
pretence of ignorance what weapons we would
use, he telleth his reader this tale, & so depteth:
*But in ye discourse following, I haue as neere as I
could, described all ye Symptomes, of this disease;
whereby every man may readily find answere to his
severall obiections.* Wch is as much to saie, being
not willing to beare the aduenture of the field
himselfe (although he was chalenger) to entreat the D. J. maketh his readers disputers.
by standers, to supplie his place, promising them that
he would send them all sorts of weapons. Thus wise
he is in deede, to sleepe (himselfe) in a whole skin, &
of such a conscience, as to leave a thousand others
by the eares. And if the victorie fall not out for
him, in our singular contentions, yet by this meanes,

he

hath thus much to answere for himselfe; his wea-
pons were unskilfully handled. Without doubt his
conscience tould him; if he should himselfe have made
application of all those symptomes of the mother,
wch he thinketh accomodable to M Glovers case; wch
had bene plaine & righteous dealing, he should both
have bene put, to verie much expence of his witt,
(whereto I blame him not to be unwilling) as also
to verie iminent hassard of som fall of his re-
putation; wch everie man abhorreth naturally.
Therefore chose he rather, by the waie of im-
plicative generalities, & insinuated analogies,
as things considerable, either in naturall passi-
ons, or els in counterfeit actions, to make all
his readers disputers in this question: yea, in
a sort, to enforce them. As when they shall
read, that the diseases of the mother are able
to alter, or disparage all the senses, and to dis-
order anie waie, & in everie degree, all the instru-
ments of voluntarie motion, togeather wth all
the regnant powers in a womans bodie, wch his

2.3.4. & 5 Chapters are wholly employed to prove, &
that an incredible increase of wonder maie accrue,
to all the offences of the animall functions, if in them
fitted, they can also counterfeit, & all somthing by
dissembling: wch by manie examples he setteth out
in his 4. chapter. shall not he that readeth be
compelled (wthout further examination of differen-
ces) under the excessive spread of these generali-
ties, to argue the comprehension of all our par-
ticulers? at least, if he shall make anie use of
the D writing. & (as mans wit is by nature like
the fier, ever moving) make applications, & draw
in conclusions by him selfe, wthout the daunger
of controlment. wch if the author (as it was
his part) should have done, by expresse writing,
it must needs have drawne upon him further
trouble to defend it. It was his wisedome there
fore to leave these imperfections in his writing,
for manifould more advantage to him selfe.
First to transferre ye imputation of unskillfull
applieng anie of the particulars, from him selfe to
all

all such readers as should be inveigled by his wri-
ting. Secondly they would be bolder, & lesse circum-
spect then he durst be, and so passe by all precise
examination & weighing of differences, wch himselfe
must have been drawen unto. Thirdly if he had
applied Marie Glovers particulars to his generalls,
the reader would then have tyed himselfe to his
applications, & so should easily have seene, the utter-
most poynt of his game, and goodnes of his cause
to iudge betwixt us. Whereas now, there being
no bounds sett, only great occasion of intermedling
given to his reader, it must fall out, that according
to the happynes of everie ones wit, the matter wilbe
iudged, and, so manie as applie matters to his pur-
pose, become contenders for their owne iudgments,
& consequently, as men engaged, defenders of him.
And as, by this hooke of generalities, he plucketh to
himselfe this moderate game, so hath he a crooke of
analogies, also, to suspend his reader, least he fall from
him. For where his symptomes of the offended functi-
ons, and tricks of counterfeiting, rehearsed by divers

in

instaunces, fall short in his enumeration, to match
wth such a case as M. Glouers was, there is yet in
sinuated, that by way of analogicall proportion,
whatsoeuer is defectiue to the eie, may be supplied
in the minde, by discourse of the readers owne wit.
Thus hath D. Jorden fared, like the rich men of
this world, whose hearts being wholly sett vpon
gaine, care not, what indirect meanes they vse,
so they may haue it. But evill gotten goods must
be restored, if he meane to be a penitent Zacheus
as I hope he will.

## Chap. 4

### Wherein his generall platfourme is more specially reproued.

The proiect & image of his minde being seene;
& the reasons wherevpon as piles he hath pight his
foundacon, being discouered, and alreadye reproued
by their parralels; it is time to come vnto the
more speciall examination of his whole platfourme,
and so descend by degrees, to the ripping vp of
euerie part. Thus he would haue his reader con

ceaue

ceiue him:

e summe of is booke

Whatsoeuer affliction had all y^e actions & passions thereof proceeding from the Mother, feare, and counterfeiting, that is not supernaturall.

But Marie Glouers affliction had all y^e actions and passions thereof either from the Mother feare or counterfeiting;

Therefore Marie Glouers affliction was not supernaturall.

This proposition hath light in it selfe. But his assumption is darkened it selfe. How will he proue it? Thus I trow.

If y^e mother feare or counterfeiting, seuerally or mixt, are able to bring forth y^e like kindes of actions & passions y^t Ma: Glo: had, then were all hers but of such originall;

But the Mother feare or counterfeiting seuerally or mixt, are able to bring forth the like;

Therefore all Ma. Glo: were but of such originall.

Here you haue the full & naked view of all his magnificent building. Secure it is in shew; but yet peraduenture paper walled; not fit for habitation.

cation. Let us therefore goe into it, & behould the substance, coping & provision for weather: his Con-nexive proposition, the maine pillour of his buil-ding is mayne weake unsounde & unable to support the roofe, if a man do but walke upon it. It reaso-neth from the abilitie of naturall efficients suppo-sed present, to conclude the absolute privation of supernaturall efficients. Againe when he speaketh of bringing forth like actions & passions, there first he presumeth, that from a similitude of effectes to naturall efficients maie necessarilie be conclu-ded a dissimilitude of effects to supernaturall effi-cients. And secondly under the latitude of likenesses he abuseth his simple reader wth unlike comparisons. I will therefore first declare the inconsequence of his proposition in generall & after that defend Mr Glover from all his presumptions & disproportions in particular. Whereas he supposeth by placing na-turall effects to call in naturall causes, and by admitting naturall causes to exclude supernaturall out of doores, he is much deceaved. ffor supernaturall efficients can doe all yt the naturall maie & much more wth thing forasmuch as it is best able to be discerned

by

by instaunces, I will not flee the paines for the better cleering of my answere to set him downe some competent store; & that of such instaunces as shall not digresse one haires breadth, from the verie cause we haue in hand. namely such, wherein supernaturall causes were necessarilie admitted, although the effects were none other, then such as meere naturall causes can & doe at other times produce. Amongst the unspeakable miracles wch our Saviour did on earth, the Evangelists do record his soueraigne casting out of divells, and amongst others of them, some of those persons were such, as had none other shewe or character in them, then such as meere physicall causes can, &

Mat. 9. 33 daily do bring forth. As namely, one was dumbe;
another is set forth to haue bene blinde and
Mat. 12. 22 dumbe, another is described in all respects, ~~in~~
Mark. 19. 17 ~~all respects~~ as one, that had the falling sicknes;
and a fourth, I obserue, wch had least shewe of
Luc. 13. 11 all the rest, a woman that had long time ben crooked & could not erect her bodie. If these afflictions were ~~cause~~ caused by the divell, & yet were none other, in all shew, then naturall sicknesses

*Naturall symptomes may haue a supernaturall cause efficient*

&

it is manifest that D Jordens proposition is destroyed
But albeit these instaunces from the scripture, were
abundantly sufficient, to take away the necessitie of
his consequence, yet because, I know he will strive to
maintayne this houlde, as long as he can (it being the
strongest fortresse he hath) let us suppose he is not
satisfyed, wth these examples from the scriptures, as
not set downe at large; and therefore the signes
might be wanting wch did discover them for de-
moniacks. he might have knowne this truth by many
writers of his owne profession, if his eye in reading,
had ben as indifferent, as it was diligent. A certaine
man (saith Fernelius) through heat of weather, Fern. de abd. rerū caus. lib. 2. cap. 16.
vehemently thirsting in the night season, arising out of
his sleepe, and missing to fynd drink, met with an
apple; the wch as he was eating he felt his iawes to
choke, and to be clasped togeather as wth ones hand,
and therewithall the Divell entring was possessed.
He semed to see himselfe devoured in the dark by a
great black dogge. All wch thinges after ye time of his
deliverance, he rehearsed in order unto us. Manie out

of

of his pulse, heat and roughnes of tongue pronounced
a fever; and from his not sleeping and perturbations
of mynde, iudged simplie a raving or frensie.
Lang. Epist. med. li. 1. Epist. 38. Joannes Langius telleth, that whilest he exercised
physick at Bonoma, there was a certaine woman
vexed with an vlcer, of the nature of meliceris,
about her secret part, and euer when the hope of
healing vp was neerest, wth the Chirurgion, sud-
damely, a new filthie matter would plentifully
break forth, in substance like to honie; vntill
at length the Diuell wherewth she was possessed,
being by diuine deprecations expelled, that same
night, no signe of a scarre being lefte, the vlcer
Cardan. li. 19. de subtil. wth in ye first leafe closed vp of it owne accord. Cardanus maketh re-
lation of a case altogeather as admirable, of
a woman of note, the storie whereof being by him,
were largely sett downe, for the readers ease I
will contract. She laboured of a mighty burning
of vrin and a perpetuall desire of making water.
wherefore

wherefore 7. of ye principallest physitions of the citie
being called togeather, they coniectured all causes, and
deuised all remedies, and applied ye same inwardly
& outwardly, not sparing to open ye part wth instru-
ments, and that often, for the finding of that which
offended, and satisfying euerie one in all their suspiti-
ons, but all in vayne. Seaven monethes togeather
she was thus tormented, & desperately lefte of all.
All the secrete parte being now vlcerate, partly
through ye heat and sharpnes of medicines applied,
& partly through their importunate vsing of in-
struments; and all her bodie consumed, as by
her anatomies face, it well appeared, to euerie
man yt saw her. No hope remayning by physiti-
ons, there came vnto her one Josephus Niger Grek
lecturer, but a noted magitian; he instructed
a sonne of this woman, who was his scholler, that
looking in a threesquare Chrystall, he should saie,
that he saw three vgly diuells, standing on feete,
before his mother, and an other diuell on horseback
much taller then they, wth a threefork in his hand,
who did pinnion the other three, and binde them to

his

his stirrops, and so lead them away. Herevpon ye woman slept, her payne went away, wth all her burning & incessant desire of making water. Her liuely colour and flesh returned, so was she perfectly restored to health & conceiued with child. D Jorden abuseth his reader wth this example, bringing it in among such as were cured (being put into some good conceipt) by their imagination only. Cardan in deed, in the same place, where he writeth the storie, maketh question, whether she was cured by the diuell, or by her imagination or faith, as he calleth it. And therefore reasoneth the matter thus. If ye boy spake true what he saw, and Joseph did but dissemble, this prompting of him, to couer the truth of his other doinges, for feare the law should take hould of him, for a coniurer, then was she cured by the diuell. But if the boy were warned before in a word, that he should affirme he saw whatsoeuer Joseph would ask him, then craft was vsed to procure health to the mother; & so it is ma

nifest

nifest, that by imagination and faith she was healed.
Only it is maruaile if craft were vsed, why he refused
reward: for the kindely end of fraud appeareth not,
where no reward is sought for. And whether the matter
should succeed, or not succeed, he was sure to hazard
some estimation in it. Therefore it is more likely she
was made whole by ye diuell. Beholde how Cardan
did cast in his minde, what causes were most pro-
bable to effecte this cure, & refusing that, where-
in he saw no light to lead him, concludeth wth
the other wch had all the likelyhood lefte vnto it,
when all things should be dewly examined. What
reason (I pray yow now) had Dr Jorden to deliuer
this narration in such words as he hath done?
namely thus: Cardan tells of a gentlewoman,
who finding her selfe vexed wth many greiuous
symptomes, imagined yt the diuell was ye author
thereof, and by Josephus Niger was cured, by pro-
curing her sonne to make her beleiue, yt he saw three
diuells in her looking glasse, and one great one to driue
them out. Certainly he ought to be put in minde,

of diuers corruptions & ouersights, in this short passage. 1. that he maketh not relation of it sincerely, when he saith that the gentlewoman *imagined that the Diuell was ye author of her infirmities*, when there is no word in all the narration tending that waie. 2 he was weake in iudgment, when he brought this instaunce in, among his malancholike conceited patients, cured by fallacies. For hers began not wth imagination, but reall paines, & other symptomes, wch consumed her whole body. 3 that he would so smoothly turne *Cardans* tongue to tell the tale for him, contrarie to his setled purpose. If he would out of the storie, by reason haue inforced it, (as seeing further then *Cardan* did) he should haue lefte vs his reasons. 4 he was ignorant, that *Cardan* vpon further information in ye matter afterward, hath put vs out of question, that it was by the worke of the diuell. certifying vs in these wordes. *It is manifest, yt ye*

Cardan. de varietate li. 16. cap. 93.

two

woman of whom we spake in our bookes of subtilitie,
so manie waies vexed, and at length healed by Josephus
Niger, was healed by the Diuell, according as after=
wards we vnderstood, although the man at that tyme
did denye it. I think I haue made a sufficient band
of instances, to wit, that the Divell may be
found, to haue his hand in sundry bodely afflicti=
ons, wch haue no supernaturall symptomes to dis=
cover them. Learned Physitions haue, afore me,
bene of this minde: and namely Johannes Echtius
& Hubertus Faber; who els would never haue
adiudged that woman to haue bene afflicted of
the Divell; who complayned of nothing but a
swelled belly like as in the dropsie. & avoyding
stones by vrin, as fragments of bricke; some
as great as haslenutts, some lesser. Yet Wier,
saith these .2. (wherof one he praiseth, to be
ἰατρὸς πολλῶν ἀντάξιος ἄλλων.) did conclude so,
after they had exactly scanned, & weighed every
thing, by the iust beame & ballances of art.
And as thus, by the authoritie of instances, the
stateliest pillour of all his platfourme, is pulled
downe;

Joh. wierus de prast. dæmonu lib. 5. cap. 14.

downe, so by good reasons it cannot be builded againe: For naturall & supernaturall causes moue contrary to the production or generation of sicknes, as they may likewise to the curation of them; and are not contraries that expell one another, as his argumentation supposeth. Also Sathan the Ocean sea of subtleties, can, where leaue is given him, hide his owne ougly shape, vnder the leaues of ordinary symptomes; and make good aduantage thereof, for exercising his mallice there the longer, & more securely. They whom God enlighteneth, shall (notwithstanding) fynd him out. Let no man make haste in these things, vnder pretence of doing good: Nor think, they can be discerned assoone as a tertian feuer. As one saide wisely of the word of God: *It hath shallowes in it, for silly lambes to wade in, and it hath depthes, able to drowne ye huge Elephant.* So say I, of these workes of God, in like manner: there be manie of them apert & familiar, for meane capacities to discusse: & others againe, so abstruse and farre set of, as that the greatest witts in the world, may

*The diuell can maske vnder ye shew of a naturall sicknes.*

daily

dayly finde reasons to admire them, but neuer
to vnderstand them. I hope, D. Jorden will not
skorne, to make vse of these thinges, wth me. As
touching his like actions & passions, wch he spea-
keth of, & scattereth here & there, throughout his
booke; The reader is to vnderstand, that he ta-
keth very dissolute libertie in his likeninges, so
as he might, wth as good reason oftentimes, compare a
starke an apes to a man, as manie of those
symptomes of Marie Glouers affliction, to such
actions & passions, as he layeth by them. Neither
can I conceiue what other vse he maketh of them,
then, as by much trampling, of purpose, to raise
a dust, to hinder his readers eies, from seeing
the perspicuitie of truthe.

## Chap. 5.

### That feare was of no force, and counterfeiting had no colour, in Marie Glouers case

D. Jorden having engaged himselfe before
the iudgment seat to make this good; name
ly,

ly, that M Glouer was only sicke of the disease called
the mother, and that all the admired accidents observed
in her case spring of that only, and from no other
originall; yet when he came to write in the cause
(wch I wish for his owne sake he had never been drawne
unto) he well found, that neither all his bookes,
observations, nor frends, were able to drawe out,
the iust limitts of that disease, so farre, as
to comprise & satisfie all the obiections, wch his
readers would be readie out of her case to presse
him with. He hath therefore added feare and
Counterfeiting to amend his matter, intending
that when his reader shall remember how, at
the presence of the witche, the maiden was afflic-
ted, he should satisfie himselfe, wth thinking, yt
it might spring out of feare. And if there
come into his minde, anie other uncouth thing,
that all those reasons reach not; some volunta-
rie action by her dissembled, must make up his
mouth. And thus he thinketh he hath fullfilled
his promise made in the conclusion of his epistle

in

in these wordes. But in y^e discourse following, I have as neere as I could, described all the symptomes of this disease; whereby every man may readily finde answeres to his severall obiections. The symptomes of this disease, would never have served his turne, if he had not eiked them w^th these two peeces: as neither now shall they doe, by the grace of God; if the reader will but lend his willing eare indifferently: Let all prevaricators, when I have done, speake & spite, what they can, to the contrarie. What straunge mutations in y^e bodie of man, perturbations of the minde are able to bring forth; if we had not the assent of the learned philosophers of the world, yet y^e recordes of time, experience of all ages, and daily observations of our tiēs would evict, confirme & seale up the irresistable truth thereof. And in deed the soule being the soveraigne comander of the body; as she is able, by her continuall quyet motions, scientially instituted, and dewly accomplished, w^thout impeachment

All the symptomes of the mother could not serve to make good his promise

Passions of the minde what & how they worke

of

of aduersarie, from the highe throne of the phanta-
sie, to descend the scale of the conspiring faculties.
wthout rupture or disorder, euen till she come to
the lowest & basest functions in the bodie, accor-
ding as her daily dispensations doe demonstrate:
so she being transported by passion in her institu-
tions, or interverted by aduersarie occurrents
in her proceedings, breaketh the order of her
scale, and putteth out of tune the harmonie
of the members. for euen so, doe the ofte events,
of her manifould errours, like as manie trum-
pets proclaime in our eares. And seing this
is no singular, wch maie not make a rule
in art, but comon to all men, in this our
depraued estate from Adam, that no disci-
pline is able so to temper, & moderate the ma-
ners of a man, or so to settle and keepe downe,
the tumultuous motions of his minde, but yt
he is allwaies driuen & tossed in their waues &
tempests; therefore haue wise men, & that worthely,

placed

placed these vnrulie perturbations of the minde, amongst Fern. de morb. caus. li. 1. cap. 18.
the evident & necessarie causes of disseases: Notwthstanding
as the soule, by her destinated powers, working most
regularly, is not able to exceede her latitude of atchieve-
ments; wch are bounded wthin the compasse of well
knowne effects: so neither maie it be thought, that
her oversightes, & transgressions in working, can Everie passion worketh not of everie fashion
haue larger territories, then particular oppositions
to those effects, granted them. Now then it se-
meth naturally deduced, that we must in all these
matters, sayle by our certaynt compasse; and not
suffer our ship, to be caried of everie windie
coniecture, to wrack our iudgements, vpon ye
sandes of loose conclusions. The moderation of
our affections, conduce to health, and long life;
their immoderation to sicknes & speedy death.
neither of them priviledged wth habilities to all
maner purposes: both of them marked wth signes
of their immediate presence, in the operation.
how then should we feare, to meet wth this
Doctors allegation of feare? Certainely al-

though

Chap. 6. 7. he allea-ged it likewise unto me in our priuate conference

although he ioyne anger unto it, we are resolued to abide the encounter. Now let us heare him, in his owne wordes, it at full, 'Perturbations of the mind are oftentimes to blame both for this & manie other disseases. For seeing

Fol. 15. pag. 2.

we are not Masters of our owne affections, we are like battered cities without walles, or shippes tossed on the Sea, exposed to all maner of assaultes & daungers, euen to ye utter ouerthrow of our owne bodies. We haue infinite examples among our historiographers and physitions of such as haue dyed upon ioye, greife, loue, feare, shame, and such like perturbations of the minde: and of others, that upon the same causes haue fallen into grieuous disseases; as women deli-uered of their children before their time upon

Fol. 16. pag. 1.

feare, anger, griefe &c. Others taken wth ye falling sicknes, apoplexies, madnes, sownding, palseis, & diuers such like infirmities upon the like causes.

These his &c. & his diuers such like infirmities are but outslight handlings of so serious a matter: or els to walke in craftines towards his reader: as laying traynes, to drawe into

his

his imagination, manie other thinges besides, which himselfe dare not mention. As put case the reader could not applie his minde, to referre the fashion of Marie Glovers case to the fitts of the Mother, then he might yeeld it to the falling sicknes, or apoplexie, which manie men, women, and children have ben surprized with, either through feare or some other passion; and if not one of those affects, yet some other, of some such like stamp, or kinde of resemblance. And how farre soever the thoughts of a man can runne in analogies, so far will he give his reader leave to rave, so that himselfe be not held guiltie of his particular guiding. If this were his fetch, it discovereth great malignitie of minde; if not, it is to be marveiled at, why in treading the doctrine of the suffocation of the mother, he could ~~not~~ so fowly transgresse the law of καθ' αὐτὸ, as to offer us to looke upon examples, of unproper & impertinent natures. As in his third chapter

D. J. out of method

where

where he undertaking to shew, how manie waies the mother may offend the vitall facultie, bringeth, us to see, certaine examples of men, troubled with beating of the heart; which notwithstanding, had never the suffocation of the mother in all their liues. Againe in his 4 Chapter, being to declare how sundrie the animall facultie maie become offended by this disease, he bringeth in a Catalogue of slovenly rogues, & wrastling copesmates, which by long practised impostures, & other worthlesse peeces of skill, could raise admiration among the people. If these digressions haue not the same reach in them, that I lately spake of, then the D. sometimes slept as he wrote; but he slept not as he wrote, witnes the laborious quotations, even in those verie places; therefore the remainder (for ought I can see) must lye upon him. Thus in tracing the digresser (which I cannot be excused to omit) I am somtimes constrayned to digresse my self. Let us heare his more per-

tinent

pertinent exemplifications. And concerning this disease whereof we doe entreat Johannes Montanus tells vs of a patient of his, who fell into fittes of the mother vpon iealousie. Forestus of another, who had her fittes whensoeuer she was angred. And of another that vpon loue fell into this disease. My selfe doe know a gentlewoman, who vpon sight of one particular man, would alwaies feele an vterine affect. And another vpon feare of being chidden, or seeing another in the fitt of the mother, would also fall into it her selfe.

Thus he setts before his reader divers course dishes, as goes his wait. Well let vs looke in to them. It is a pitifull defaulte, in case of so miserable a famine of reasons, wch this cause in controuersie hath raised, to be fed wth such second shelles as these, at the handes of so great and resolute an undertaker. This example of iealousie must here be reiected like as that of loue. Marie Glouer had neither of those caprices in her braynes. ffeare and anger

not

That feare wrought not this euill in Marie Glouer.

not admit, that they might have made suffoca-
tion of the mother in her, like as they doe in
others; but we denye that they did so. Upon
these reasons. ffirst touching feare (wch both
he and others do principally make choyce of to
obiect) it was not there, in anie such degree
(at least) as is requisite to the raising of such
an effecte. ffor not everie measure of feare, but
an excessive, (if not such as bringeth to conster-
nation of minde:) must worke this feate. But
this mayde denyed, that she feared; both when
she was encouraged by anie of us, at the coming
in of the witche, and when she was demanded
of the same, at other times. Secondly if she
had greatly bene affrayde of the witche, she
would have sought occasions, as much as lay
in her, to have shunned and avoyded her. But
this she never did, there being sundrie times,
their meetings procured, well knowen to ye maid.
And saie, that it lay not in her power to shun
them; yet it laie in her power to seeke shiftes,

ss

& did her best to shun them; & it was not in y^e power of one, so fearfull (as they pretend), to be w^tout this prophet.

To proue that she sought not to shun her, at any time, both there are manie witnesses, that will stand forth for it, and also one of their meetings w^ch was at Alderman Glovers house, doth verie specially confirm it. ffor thither both the maid and the woman, being sent for, on a daie, & houre, wherein the maide was newly recouered out of her ordinarie fitt, Marie might haue made manie excuses for that time, for going out of dores to her, if she had ben affraid to see her. But to shew the plaine contrarie, she not only went readely thither, but when she was there, desired confidently, to be brought face to face to her. 3. ffeare (like as the rest of the passions) cannot raise the mother or make anie such notable mutation either in ould or young, saue in bodies disposed. But M. Glouers bodie, was neither plethorick nor cacochymous, nor yet attayned to seminall or menstruall ripenes; therfore not a subiect disposed.

*see y^e narration pag.*

*Erastus disput. part. 1. pag. 95. 96. 97*

*not when she fell sick.*

disposed for passion so to worke vpon. 4. This feare, defined to be a suddaine, & tumultuous reuocation of the bloud, & spirits, from the outward partes, vnto the heart, bringeth in a chilling could, trembling, & palenes in the outward parts, & causeth a small, slow, rare & weake pulse to be felt, easie and familiar signes to proue his presence by. This maid had no more palenes at these times, then at other fitts wthout the presence of the woman, but besides that no cold, no trembling in her members, yea an equall temper of heate, even when depriuation of all sense & moving seazed on her. Her pulse large, lively, strong, equall, & wthout fault; except that sometimes, in the fitt, it might be obserued ouer fast going. Therefore feare must not be admitted in this operation. 5. Feare was sufficiently disproued at Sergeant Crookes Chamber, at that time Recorder of London. If the maides feare had done the deed, then had she fallen downe, when he brought in vnto her, the same woman (for

ought

Fernel. de morb. caus. li.1. cap.18.
Cardan. de subt. li.14. tit. de anima et intell.
Gal. de symp. caus. li.2.

As in the narration pag

ought (she could tell) muffled & disguised, wch were
some occasions, to strike feare into anie one. But
albeit the Recordor, caused her to touch the woman
diuerse times, using wordes, such as implyed, it
was that woman; saying he hoped she should
thereafter, neuer more haue cause to be affrayde
of her, and dwelling somwhat long upon ye matter
the maid for all this, remayned as she was before,
and was not altered. Most certaine it is, none
of them in the chamber were privie to the
Recordors counsaile, there was no dissimilitude
in the outward forme of the person. It was
verie easie for the maide to think it was yt
verie woman, when as all her neighbours yt were
wth her, protested that they tooke it so. And
who could tell how manie others he would disguise,
before he brought the right one. 6. Let us con-
sider, how at the iudgement seat, when this
maid stood forth to geue in her euidence, not
seeing ye woman (who stood in the dore a pretye
distaunce of, & manie persons betweene) yet before
she

she could vtter .3. wordes, as interrupted, she
cryed, where is shee? where is she that troubleth
Narration
me? and so fell downe. Was this likely to be
feare? or rather a comaunding power, wch she
felt, at that instaunt ceazing vpon her, even
whilest she resisted to the vttermost that was
in her. Lastly to the quitting of feare, & anger,
& everie passion els, I reason thus: If these
thinges threw her into that ougly fitt, at ye
presence of the widow Jackson, then could she
not fall into that fit; although that woman
were present, whensoever the occasions of those
passions, were ~~was~~ truly prevented. But the maid
Ma. Glover; fell into that same kinde of fitt, at
the presence of that woman, at such time as ye
occasions of all such passions was truely preven-
ted: Therefore neither feare, nor anger, nor
any such was cause thereof. Manie sought
meanes in deed, at sundrie times, to cleere

this
pointe

pointe. And at length it was .2. severall times, see ye narration pag
by sundrie godlie & discreet men so ordred, that
vpon the suddaine, in the time whilest the maide
laie cast into her ordinary fit, no notice being
given to the Parents, or anie of that familie,
that infamous ould woman, was secretly
brought into the Roome, wch vsually in those daies,
was well filled wth men, women, & children,
beholders of a terrible spectacle. But verie
shortly after her coming into the roome, al-
though she neither spake to the maide nor
came neere her, but only was quyetly kept
wthin the chamber, behould the body, that even
now, being miserably plunged & tossed, yeelded
forth lamentable crying & yelling, turned by
verie sensible degrees, into an vniversall stiff
nes & insensibilitie, the outward temper of
her flesh nothing altering therewth. Also
her inward senses were abolished: and by litle
& litle increasing degrees, as voyce groweth

in

in her nostrills, first whisperingly, & at length audibly, as though she should saie, hang her, or hong her: according as in all these fitts, at the presence of that woman, she alwaies accustomed to haue it. Here could be no occasion of feare there could be no oportunitie for perturbations of the minde to take houlde. Once I know D Jorden was vrged with this argument, & had nothing to answere, but suspected the truth of the narration. But there are manie witnesses & such, as against wch, no exception can take place, among so manie godlie men as know them. Therefore since that time (as I vnderstand) he hath thought it fitter to shape this answere: that peraduenture the maide at such times did heare a noise of a comming in of manie at once, by an extraordinarie shuffling & trampling of feete, wch roome making, & such like thinges. And thereupon feare might surprise her, lest ye said widow Jackson were entred in. I will not

...s shufling ...were taken ...maie

con

conceale that I haue heard of this answere & thus
I replie, put case it should haue bene, as he saith,
yet could that haue ben no absolute feare, but a
suspition at the most or doubtfullnes. But
where doubtfullnes is, there is som contradiction
in the minde, & striving on both handes: and
consequently no tirannous percussion of the
minde could grow from thence. ffor (as it hath
bene shewed) it is not anie meane or remisse
degree of feare; but the highest terrour, that
striketh as the lightening, is able to bring such
a thing to passe. Therefore ~~[illegible]~~ this answere,
even when he hath too much favour giuen him,
can gayne him nothing. Yet againe I say wthall,
if it could haue bene able to haue gott him gaine,
he must haue lost it. ffor the christian wise rea-
der, will not by & by, be lead, by his bare surmise
who speaketh to maintaine his owne argument,
that those men who tooke care, & set in order
manie things, to attayne to the clearing of this
pointe, would (when they had so secretly caried

the

the rest, that neither the Parents nor anie of that houshould, were privie to their purpose) so grossly true, in this last act of it, as to come into the chamber, wth an o yes before them. My selfe at this same tryall, stoode at the bed side by the maide, and, I protest before the righteous iudge of heaven & earth, (there standing much people betwixt the bed & the doore; so as I was not able to see her) I did not, at all perceive her coming in. As for the noyse of feete & such other signes, let the reader know moreover, that there, it was an vsuall thing, daily, in times of her ordinarie fitts, to have manie beholders, coming in & going out, sometimes by troupes of. 8. or 10. at once, & persons of worship & hono^r^; wch had waye made for them. And therefore such noyses were ordinarie & no noveltie, if so be they had beene at that time, as in deede, & truth they were not. So that this answere of the Doctor, to so weightie an argument, is but as the re-

cutting

cavilling shifte of some malignant minde, who not being able to satisfie wth reason, casteth yet a stone in the waie, for the truthe to stumble on. And would to God, I were able, but in this one thing, to resemble him unto a man of a malignant minde, I should not then haue ben put unto it, to defend this cause from the imputation of counterfeiting; as now (even greived for his sake) yet wholl minded for the truthes sake, wch I loue more) I must, & cannot choose. ffor in the 4th chapter of his booke, where he undertaketh to declare, how the animall facultie, maie manie waies be offended, in that disease of the mother, after a little entraunce made, he findeth a pretty occasion, to deliuer us a speciall difference, of ye animall facultie, from the vitall & naturall, thus:

That M. counterfe[its] nothing

This animall facultie hath this peculiar difference from ye vitall & naturall faculties, yt ye functions of it are subiect to our will, & maie be intended, remitted or peruerted, at our pleasure; otherwise then in the other faculties. for no man can make

his

his pulse to beate as he list, or alter ye naturall functions at his will & pleasure. But these animall functions maie be abused, both by our ~~[illegible]~~ will, and by ye violence of some disseasse, and by both. as Galen testifieth li. 2. de sympt. caus. cap. 12. That it may be abused by our owne will, he prooueth also in another place, where he bringeth an instaunce of a seruant (serui barbari) who killed himselfe, to anger his master by houlding his breath; and so, hauing found so much wast place, to set vp his stall, openeth a large fardell of such like instaunces; at least, to make his reader stand at the gaze, although he list not to buy. And amongst the rest of such good ware, maketh shew of this faire iewell; that some haue counterfeited possessions, either vpon meere deceipt, or inticed thereto, through the conceit of som disseas; wherewith they haue ben troubled. And what then though Rachell Pinder & too manie such haue done this, what is that to vs? forsooth he geueth this rulling in another place; Wherefore

it

it behoueth vs, as to be zealous in the truthe, so to be wise in discerning truth from counterfeiting, and naturall causes from supernaturall power. what. but is it possible, that D Jorden is willing, his reader should imagine, Marie Glouer did counterfeit? what els? I am out of doubt of it. See what he saith, where he telleth his reader, what argumentes we use, to proue M. Glouers case supnaturall. Another maine argument of theirs is the deliuerance vpon fasting and praier: which we will imagine to be so in deed, without anie counterfeiting in yt pointe. To be thus quit of counterfeiting in one point, what is it but to enwrap her in the guilt thereof in other poyntes? if he had meant generally to absolue her, he would absolutely haue said, we will imagine it to be so in deede without any counterfeiting, leaving out the other wordes: wch restraining his liberalitie, to one part of her cause, implieth a deniall of so much fauour to the whole. Also since his booke writing, he hath charged this maide to her face, that she did dissemble som things. what

Epist. ded. pag. 3

then

then shall not conclude of D Jorden, in this poynt? he hath sworne before the publique seat of iudg=ment, that M Gl (in his conscience) did not coun=terfeit. He hath written it unto all posteritie that she did counterfeit. I will not (for my part) stand long wondring at this thing. I will beleive his oath: and help to my power that poste=ritie maie interpret this difficultie, according as I think, in my conscience, the case doth stand.

D. J. inconstancy through weak=nes

A gentleman of good understanding, that wrote the arraignment of the old woman, that bewitched M Glouer setting downe D. Jordens evidence, hath these wordes *But when the bench saw him at first undertake to proue it a naturall dissease, and marked yt all his speach tended to make it a counterfeit (as though he had eie rather to some priuate instructions & resolution, then to his owne proposition, & ye tenor of his oath) the Judge interrupted him &c.* In these wordes (I am perswaded) is the nayle smitten upon the head: namely, that he spake not in that sort then, nor hath not written thus

since;

since, fully out of his owne heart; but enchaunted
by the charmes of priuat instructions, the bane
of manie a iust cause; and so, the concluding not
of an euell man, but of a weake man, will grow
vpon him. But be his weaknes what it wilbe, yet
seing that in his weaknes, he hath ben wonne, to
scandalize this cause, by the waie of counterfeiting,
so, as manie from him, haue taken it into theire
mouthes, I fynde my selfe called, to stand a while
longer, in this place, to heare, & to answere what-
soeuer he is able out of his contagious instructi-
ons, to obiect. It must be here remembred, that
in one place of the narration, is described, the
manner of the maides affliction, at the presence
of the suspected woman. And namely, that when
the maide laie, all stiffe & senseles, if then the
woman touched her wth her hand, the maides
bodie would wallow over, or tosse & rebound
vp in the midle. Where it is also added (accor-
ding to the truth of most diligent obseruation)
that this tumbling or casting ouer towardes

ye

pag. ye witch (when she came to the bedside or touched her,
was at ye first 2 tryalls, verie palpably plaine, & towards
her only. Afterwardes, neither was the motion so vehement,
nor perpetually towardes the woman, but somtimes
Hob. D. J. argueth M. Gl. a Counterfeit. towardes others also. Hence must arise his worthie
demonstrations of counterfeiting. I had like to
have called them ridiculous. Now let the reader
be iudge, whether I had sufficient cause. In one
fit, wherein we had the old woman present, D Jorden,
after he had seene manie of these touchings, called
alowde, to have that woman againe, to touch her;
but wth all, silently poynted unto another to doe it.
At the touching of this other, the bodie rebounded
up in the middle, in the like sorte. & so in like maner
did it 4 or 5 times togeather, sundrie persons tou-
ching her: somtimes the old woman being called
upon, somtimes not called upon before. Hereupon
was great insulting for (I know not what) dis-
coverie: but in deed a rash insulting, upon poore
pretended truth. Yet forwardes they goe, well
weening to gaine the consequent: wch was, that,
calling likewise alowde, to have the old woman,

now

now, caried out of the house, and yet secretly retorning her, the maide might haue geuen over, the uttering of that voyce by the nose wch sounded hang her: but alas that did not succeed, (dissemble as they could) untill such times, as filled wth those pastimes, they let the woman go from the house indeed. My selfe stood by, all this while, & saw this whole comedy. What I thought, I did not forbeare to tell the doctor himselfe afterward. But now, am constrained, to tell him againe in the eares of manie; and that wth some advauntage, or increase of answere to it. And, to doe it in order, (wch I love in all things) let us first laie downe, the supposed gaines, that he hath gotten by this passage, and then deliver our satisfactions distinctly. Two maine pointes hereby, he would haue his reader thinke, he hath evicted. One, that Marie Glouer had her senses of hearing in all times of her fittes. An other that this chalenging motion of her bodie, at the presence of the woman, was voluntarily performed, & held by observation, to accuse the woman, and raise up admiration. That Ma. Gl. had her hearing all times, he coveteth here, as also in sundrie

places

placed of his booke, to draw upon his reader: be-
cause it serueth him to thrid his needle, to peece
up other breaches ~~[illegible]~~ hereafter. As it is
deliuered ~~up~~ in the historie, or narration, of her
affliction, there were diuers times, wherein she
could heare, & diuers times, wherein she could
not heare, in her ordenarie fitt, but in this
extraordenarie fitte, (wch neuer hapned but
when this woman came unto her) she was utter-
ly depriued of all her senses. Which we are in-
duced by these necessarie consequents to beleiue.

That M. Glover could not heare in this fitt

All the while she could heare, only halfe of her
body laie spoyled of feeling and moving. the
other halfe had seruiceable feeling, though the
moving was not so good. When soeuer she gaue
no signe of hearing then only all her bodie was uni-
uersally voyd of feeling. Againe when one side
was depriued of feeling, then one eare (namely
of the same side) was depriued of hearing. Proved
thus: We laide a finger under her arme pitt, or
upon her shoulder, or upon her eare or temple,
on the afflicted side, and called upon her, to answere

by

 

by signe, whether she felt our hand or not. To hould
vp her hand of the better side, was the signe affir-
matiue; not to moue it at all, was her nega-
tiue. She denyed to feele it. Then we would re-
moue, or draw our finger forward, toward her
brest, throate, nose or forehead, according to the
first placing of it, keeping a right line; she
neuer (being oftentimes demanded) gaue signe
of feeling vntill the finger came at the line, wch
deuideth the bodie into 2. equall partes according
to the longitude. Then we stopped the right eare
that was the whole side, & called vpon her to giue
answere to some questions: but all the while we
stopped that eare there was no more signe
geuen to anie question. Which declared plainly
that as she moued not, nor felt not, so she heard
not on her affected side at all. And then by
verie iust consequence it followeth, that at
what time, that same depriuation of feeling and
mouing, inuaded both sides, at such time also,

there

there was a totall privation of hearing withall. For the proportion must needs hould true in both alike; except he can geue us som good reason of a difference. As to the moving of her bodie, at the touching of the woman aforetime, and now of others; wch should proove, she was taken wth tricke, and so laide open in her malice & imposture. It is but as a dreame, wherein men (somtimes) build castles in the aire, but finde them not habitable, when they are well awake. By manie experiments of pinchings, & prickings with pinnes, some before, some at that time; and after that, of burnings wth fire; it was made as cleere as the sunne at noone day, that the maid was voyd of feeling, in all that kinde of fitts. What then avayled it, for anie to touch her, to the purpose that they intended? And as she had no feeling, so neither power of anie voluntarie moving, her whole bodie & partes

lying

lying (as is sett forth in the story) in an incredible
stiffenes & deformitie. Insomuch as when it did rise
vp in the middes, as if it would rebound, it fell not
downe againe, as in voluntarie motions, but stoode
halfe wai crooked still, as ruled by a straunge power.
And this it did, at that verie time they speake of;
the bodie remaining betwene their touchings, halfe
bended vpwardes, wth a side way crooking, so as
one might easelie, put their arme betwixt the bed
& her. I aske therefore where was their acumen?
nay where was comon reason? had not an eager
desire of carping & traducing infatuated them?
els they would haue called their wittes togeather,
& reasoned thus: If she do of purpose moue, at the
touching of this woman, as chalenging her to be
consenting to her harme, then it behoveth, that she
haue the sense of feeling, to take knowledge when
she is touched: but (presently would haue come
in there mindes) she hath no sense of feeling, &
so this conclusion, therefore that must needes be
a vaine tryall. The rest of his concurrents

there,

there that were not Phisitions, might readelie thus haue foreseene their absurditie. But the Doctor him selfe, should haue ben able, to haue seene it, in this that followeth likewise. Where voluntarie moving must be, there must be first a libertie of ye ioyntes; but here is an vniuersall & strong rigiditie in all the ioyntes; therefore here is no voluntarie motion to be expected. Paradventure then it willbe here demanded, if this were not a voluntarie motion, what was it? I answere, that, seeing for the reasons aforesaid, it could not be voluntarie; nor from any disease, because it answered to their purpose: it must needes follow, that some supernaturall power had so much commaund at that time, over her members. If supernaturall, then either a good or an evill Angell: but not a good, because it peruerted ye ordenance of the Creator in the position & motion of all the members of the bodie; therefore an evill Angell, even that malignant spirit, who hateth the works & glorie of God, was there. And he it was, that by such tossing of the maides bodie,

There was no possibilitie of voluntarie moving

&

& moving that doutt in her nostrills, chalenged that wicked woman, as a compartener, or abettor in that worke. But readely will Mr Doctor here returne upon me, to knowe, how then this came to passe, that the maides bodie tossed at the touching of others besides her. Nay I will helpe him wth this much more, y it tossed, at that time, at the touching of others, & stirred not when she touched. My selfe made that expiment, a little before D Jordens: taking the womans hand in mine, & laying it first upon the maides hand, & then upon her face. But she stirred at neither. yet instantly, sundrie others touching her, she moved at them all. To this demand therefore I make this answere. Sathan being a thousand fould deceiver, can well skill, (when leave is geven him) by one act, to serve himselfe of divers turnes. And so it is hard for man, to sett downe in anie certaintie, whie or to what end Sathan should so carie it, both at this time and thenceforth, to make the bodie tosse at the touching of others, & before that time, but

The reason searched out whie her bodie now moued at ye touching of others besides the witch.

at

Daemonologie. Erastus de lamijs. Bodinus daemonomania. Remigius daemonolatria.

at widow Jacksons only. Yet I will not spare, to
shewe my coniecture freely, togeather wth the reasons
thereof, let the reader consider, & so geue sentence,
whether I kept wthin the compasse of probabilitie,
or not. Betweene witches & the Divell is a compact
or couenant euer interceding. The witches pro-
mise to do their seruice & sacrifice to him. he geueth
his sure word, to gratefie them againe, wth their
desires. By wch word of his; although their obligation
be no better, then if it were sealed wth butter, yet he
will not stick, to make a goodly shew for it, in diuers
particulars, wch maie not hinder his essentiall attempts
of their ruine. When therefore, he hath receaued
commission from God, to seaze upon the person of a man
or woman, and hath drawne into the conspiracie,
some of these destitutes, of Godes favour & protection,
if, in his tormentings, he discover the witch, by som
signes taken notice of, (wch he seldom faileth to do,
& as in this case he did notoriously) he will not stick
(that he may reteyne her faster) to gratefie her,

wch

wth the chaunge of a signe, wherewth she is too too
much troubled. And this may seeme to be one mayne
motive unto Sathan in our present instance. The
old woman, in 2 severall encounters before this,
had bene mervaylously agasted, at this maner of
chalenge, made to her, & to no man or woman els,
so as all the people cryed out upon her; therefore
now, she had desired her good servant (or master
rather) to use that trick no more. and so he con-
descended to this new composition, namely, that
thence forth the maides bodie should either not move
at her touching, or not at hers only. A verie
like case to this fell out, in that notable witcherie
of Mr Throgmortons children, at Warboyse in
Huntington shire. ffor there, after sundrie lighter
chalenges, one daye, the divell caused the children
to accuse mother Samuell, more specially, by
this, namely, that they were ever in their fittes,
& would not be well in anie place, but in ye presence
& companie of mother Samuell. whereupon, that

witch,

witch, being greatly encombred, as constrayned to tarie, at Mr Throgmortons house, among the children; one daye, she got leave to go home for a little time; meane space, some of the children fell into their fitts, and the spirit then talking with them (as it used to doe) saide; that now Mother Samuel was feedinge of her spirites, & making a new league and composition wth them; wch was that although now she came againe to the house, they shalbe no whit ye better, but rather the worse for her being there, because she would not remaine any longer there: wch thing seemed to be true yt the child spake; for so soone as she came againe the children wch were in their fittes at her comming, so continued, and they that were not, after her comming fell into their fittes, all of them crying out, that now Mother Samuel had made a new composition wth her spirits.

And surely, in this our case of M. Glover, Sathan purchased a large field of commodities, by so doing. ffor he seeing som present there, that were setled in incredulitie; and knowing, there were greater ones abroad, that laie in the winde for som slaunderous calumniations, to blemish this cause with, stroue

the handes of both, in this oportunitie, And by that
meanes, satisfied his good dame, brought to passe,
division among the beholders & witnesses, slaunder
to the innocent maid, scandale to the truthe, secu-
ritie to his longer inhabitation, & prevention (as
he hoped) to that casting out, wch might much
advauntage the cause of the Church, & give glory
unto the God of most unsearcheable mercies, ever-
lasting power, and infinite wisdome. Neither did
Sathan in seeking so great a purchase, depart
from one pinne of his game in the sicke woman. Marke how ye witch was chalenged still.
as neither did he, in that other example of the
witches of Warboys. But as there, he discovered
mother Samuell, in her new composition, so did he
here; both by making all touchings waste, but
when the witch was present, (wch had ynough
in it still, to accuse her by) & by pursuing her,
wth that goodly voyce in the maydens nose, so
longe as ever she made her abode wthin that
roofe. The wch voyce at that time when this wise
discovery was somewhat presumed upon, seeing it held
on

on without interruption, untill the witch departed the house, & at that time ceassed; notwithstanding all the policies they could invent, to make it alter, it must remaine a good demonstration for it selfe; and also conclude another argument, ffor ye former point; that neither action was voluntarie, & so by consequent neither counterfeit. which things well considered, it will (as I beleeve) proove a bile in his conscience one day, thus far to have broken ye ninthe precept of the royall law of God, sinning against his neighboures good name, which Sollomon prized at so great a rate.

The imputation of counterfeiting a notorious slaunder.

Whether it grewe from his owne corruption, or from other mens malicious instructions, let him looke unto it, if he love the peace of his conscience. ffor as these reasons will not support him, whereupon he adventured to ground him: selfe, so all other inducing considerations cast shame on him. ffirst the forepassed life of the parents was not such, as ether to bring up the children & servants, in wayes

to

to abuse the world with counterfeiting. 2. the
maydes education was like other mens of his qua-
litie; in her booke, sampler writing & other houshold
labours, according to the necessities of her parents.
3. her affliction came suddainly, not without
an overture of supernaturall causes, but alto-
geather without cullour of teaching or training
to it. & namely for this reason that her fittes
greatly varied, after so many beholders came
dayly to observe her, so as she could not clean-
ly learne any new trickes, without being espied
in her first recovering of them. 4. ffor that
Phisitions & Chirurgeons were used seriously
from the beginning of her affliction, & for ten
weekes space continued; untill they pronoun-
ced that there was something in it, beyond
the compasse of naturall causes; and some
of them sought to use supernaturall meanes
to succour her. 5. If there had bene imposture,
there must needs also have ben lucre. But
that stood only in charges upon Phisitions, and

sought

sought remedies, & in sundrie losses & spoyles, which
could not be but often committed, by such multitudes,
of dayly comers unto them, for diuers monethes
togeather. If anie shall suspect there was mony
geven them. Let them take but the whole truthe
with them, & I graunt it; which was this; some
personages of honour & sundrie of worship, when
they had seen the said spectacle, & considered their
woefull miserie, could not but in commisseration
leave something in their handes when they
departed: Not that the Parents made anie signe
of seeking it (for my self was present at the
chiefest time, & was consulted with by the givers,
whether it might be convenient, in respect of ye
scandale, to give any money or no; As also I
had ben manie dayes before that, by the father,
whether he should take anie thing, at the handes
of certaine Ladies & gentlewomen, that enforced
him) but that noble mindes think it a disparage-
ment to their reputation, not to doe it. I am
assured therefore that the Parents tooke little

mony

mony, & no gaine: not for that I presume they follow-
ed my counsels; but for that the summe beinge
afterwardes sparted by an oath of them, came
not to Mris Pownde from the begining to ye
daie of her deliverance. wch I hope can be no
argument of seeking lucre by counterfeiting;
wthout wch, yet, counterfeiting can be but
verie colde. 6. Wee are manie witnesses of
the pitifull groanes & sighes of ye parentes
daylie, & of the vehement prayers, wth cryes
& teares, of the wofull father, unto him, that
was not to be iested wthall, at anie hande.
7. There are sufficient witnesses, that ye mai-
dens prayer at the end of her great fittes,
as it was mixt wth thankes givinges, so was
it also, wth diverse protestations in this behalfe.
As namely, she besought God, to manifest the truthe, to his glorie, & to ye satisfying of ye Church; Narrat pag.
& called him to witnesse, yt her selfe added nothing
to her owne afflictions. & when anie waies ~~of~~
of tryalls, or to sifte out anie poynt, have bene

de

devised upon, or undertaken, the Parents have ne-
ther resisted, nor sought shiftes to put them of. 9. Ne-
ther have they in her fitts, used anie whisperings wth
the maide, nor anie such like suspicious cariage; nor
kept them selues to ^be^ much wth her, but comonlie ra-
ther gave libertie, for all straungers to stand next
about her. 10. In the dayes of her sequestration,
from her Parents, by the hand of authoritie, she
was wth all the strict diligence, examined upon eue-
rie point, & commoned, as far, as anie lawfull
proceeding could stretch, & at length dismissed
wth no fault found in her. Lastly, that most
fearefull, & wthall most ioyfull day of the maides
deliverance, whether you consider therein, the
maner & measure of her passions, the spirit and
power of her prayers, & the proportionable sequen-
ces of the divills casting out; wth every particu-
lar severally, & all sett togeather ioyntly, it doth
proclaime it, both wth a lowde voyce, & wth much
evident authoritie from the Author of truthe
him selfe, that she was innocent in this behalfe,

&

& unworthie, & ye least insinuation of counterfeiting
should be offred unto her. If D. Jorden did not pon-
der all these thinges in his minde, before he set his
hand to write his booke, he is shallow & rashly hea-
ded, unworthie to be employde in grave & weightie
affaires: especially seeing all these thinges, that I
have noted, were passed, before he wrote, & as
recouerable for him, to have set before his eies,
to consider of (if benevolence or equabilitie had
possessed him) as now they were at hand with
me, to make him see them, to his iust reproofe. A-
gaine, if he did recount all, or moste of these
thinges in his minde, & yet applide his hand in
writing, to dispose his readers minde, to thinke
of counterfeiting; Alas, what pitie is it, that
an honest man, should be somuch corrupted with
evill companie. O that he had remembred, what
it is, to be a brother in euill, or to be a par- ~~[illegible]~~
taker with other mens sinnes; that he might

have

haue taken the counsell of the Apostle & so haue kept
Prov. 17. 15. himselfe free. Also: he yt condemneth ye innocent, & iusti-
fieth ye wicked, even both are alike abhomination
before God, saith the wise man. He is guiltie of ye
former sort by good proofe; & he standeth chargeable
therefore, with the latter, by an inevitable consequence.
Let him pardon this my vehemencie, in the behalfe of
truth & innocencie. If he had spoyled them of their
goodes, there might haue ben easie restitution,
but the publique blemish of their good name, he
is never able to satisfie. For howsoever the wound
is healed, yet the skarre remaineth: and there is
an advauntage lefte, by him that inflicteth such
a wound, for euerie lascivious tongue, to make it
raw againe. For this therefore, even for this mis-
chiefe, God provided a preservative cannon in his
Levit. 19.16. word, saying, Thou shalte not walk about wth tales
among thy people For such is humaine corruption,
that a testimonie of goodnes in our neighbour, is
either not at all regarded, or els (at the moste)

not many

[illegible] regarded: selfelove and envie sitting as per-
sons in our heartes. But if an evill note be once
raised up, be it never so false & calumnious, mens
affections are, not only ready handed, to receaue it,
but tickled wth delight, to spread & multiplie it.
A heathen man spake divinely in this point, when — Heredotus li. 7.
he saide A Calumniation (or a crime vniustly imposed)
is a thing most greivous, as in which, there are
2. doing wrong, and one receaving it. for the
Calumniator doth iniurie, in accusing ye absent,
& euen so doth he who giueth credit to ye accuser,
before he truely knoweth ye matter. but ye absent
partie is iniuried both by ye Calumniator himselfe,
& also by others who, lending so light an eare vnto
him, esteeme evill thenceforth, of ye partie yt was
traduced. But certainely, it never becommeth a
good man, either to deliver a calumniation himselfe,
or receaue it from another. One saithe well; Whosoeuer — Menander
giueth credit to calumniations, is himselfe either defiled
wth euill conditions, or els hath plainely but a childish

wit

wit. Manie (saith Rhegius) haue receaued more
hurt by calumniations then by enemies; and more
hurt is done to manie, thorough ye infirmitie of their
owne eares, then by all ye Stratagemes of their aduer-
saries. Seeing then this sinne is great before Jehouah,
& wthall, an easie trap of Sathan, for sinnefull man to fall
into (as men out of meere naturall haue acknowledged)
it standeth all in hand, unto whome this cause shall
come, not to receaue into their mindes anie impression of Imposture
wth the D insinuateth; if they loue to keep their
conscience uncorrupt, free from the taynt & guilt,
of slander & oppression: My selfe am neither kins-
man, nor of anie neerer acquaintance then their
late affliction; whereinto my paines taken, as
manie will witnesse, was wthout reward: therfore
~~are~~ were they nothing interessed in me. Againe they
~~are~~ were of low ranke, among the people, & of meane
maintaynance; therefore there is no worldly thing,
that I ~~can~~ could hope for at their handes. On the other
side, they that hated them are mightie in this cause,
& will hate me for their sakes, therefore there is danger towardes me, ~~[illegible]~~
by [illegible]

Rhegius de amicitia

The Authhor his testimonie in this case subiect to no iust exception

by this testimonie:
~~[illegible]~~ / furthermore in publique I have
(untill now) said nothing; & therefore not engaged
my selfe, further, then that I might have, (if time
had shewed the truth to stand on the other side)
wth sufficient safetie of my reputation, with-
drawne my foote: wherefore it can be no wis-
dome of flesh & bloud, that hath drawne me
into their defence. Only the truth, whose
free servant I am, hath called upon my consci-
ence, my conscience hath awaked my spirit, my
spirit thence forth hath incessantly supplicated
to the Author of truth, & father of spirits, &
upon these grounds, & causes, & upon these only, & none
other, (as he yt knoweth ye heart, can witnesse) have I
delivered my present testimonie in this point. They
that speake, or write otherwise thereof, if ye wise shall
well winnow them, shalbe found (if they have not
leapt for a benefice in it) to have done it, either out of igno-
rance, of M Gl. case in particular; or els out of malice, against ye cause
of possession & dispossession of divells, in generall.

## Chap. 6.

### That Marie Glouers affliction was not the Suffocation from the Mother.

Seeing then, that theſe two pretings (feare & counter-feiting) wch made his cauſe of an imoderate extent, are cut away from him, & that there remaineth no more help, but the ſuffocation of the mother, to compas all his purpoſe by, he muſt have patience now, to have his writinges in that alſo, weighed by other mens ballaunces, aſwell as by his owne. ffor having found him, in the former, unworthie to be trusted, we have cauſe in the latter, to looke more diligentlie into his behaviour. Which if the attentive reader, ſhalbe pleaſed, wth patience, for a while to condeſcend unto, I beleeve, we ſhall finde his defects, touching this point, prove as evident, as we did his depravation in the other. In manie thinges, he hath well delivered the doctrine of Phisick, touching the paſſions from the mother, according to the cheifest writers

wrought in our profession; and in deede much varietie
of Symptomes mai appeare, & manie waies affected
mai the principall functions be (able to raise som
admiration to the unlearned) in those affectes; wch
are saide to haue their originall from the mother:
wch thinges, in som measure, also, we ought to
know; & it is not verie probable, to those that
are acquainted wth us, that we should be so
grossely ignorant in them, as he would fashion
his reader to esteeme. Notwthstanding, it is not
sufficient for him to saie, sundrie great, & deformed
Symptomes, mai spring from hystericall passions;
and upon such or such causes; but he must wthall
conclude the same in our particular subiect, & demon=
strate the same, by the causes and signes, not comon,
but proper to that part, so affected only. And
especially, seeing he so peremptorely calleth for a
Character of supernaturall at our handes, It ought
to haue come into his minde, by the law of equall right,
to geue us such pathognomonicall signes out of M. Glo.
case.

case; as might be able to induce such as have their senses exercised in those thinges, to beleeve, that the mother ill affected, was the cause of all her evells. yea considering these times, wherein so hot contentions are growne amongst us, touching the power of Sathan, in vexing the bodies, as well as the soules of men, he might well think, that his oblique insinuations would satisfie no man, but such, as had alreadie captivate themselves, unto the negative partie. If he wrote not to satisfie, but to put scruples, why intermedled he? And wth what conscience could he do it? he hath saide, that he valeweth our iudgmentes (yt are contrarie) at a verie low rate. I doe merveile not now thereat; seeing that the truthe & peace (oh, what can be so precious to an [illegible] good man?) are both misprized by his writing. For sith there is nothing in the words of his booke, able to cleare one pointe in our controversie, & yet verie manie thinges, geving

D. J. encombreth & perverteth, but cleareth nothing

men

men occasion to stumble at the truthe, ye goe awrie in
iudgement; he must needes be guiltie of misprision
against the truthe. And the disturbance of the
peace of the Churche, is suche a consequent thereto,
as all the powers of men cannot abyde; muche lesse
I, by this my defence, can, though fayne I would,
promise to atchieve anie matter of moment to that
purpose. Only this I will endevour, that in
contending for the truthe, I maie geve no iust
occasion of encreasing the strife. Wch if apert
& plaine handling, of that wch he hath intricately
enwrapped, and a diligent producing & discuss-
ing all thinges, that fall wthin our compasse,
to the best satisfaction that I can procure,
maie be able to bring to passe, I doubt not
to doe it: or, at least, so as honest men shall
acknowledge, I made no sleight attempt for it.
Let our cause then, come before the readers eies,
in this sort. D. Jorden, and I, visited, & consid-
red

wo M. Gl. in her late affliction; he out of his best
iudgment, pronounceth, that it was nothing els, but
the suffocation of the mother, wherewith she was troubl[ed]
& (not a little sorie that we so dissent) sey, it was
not that disseast. This he disputeth for ye affirmati[ve]

Whatsoeuer affecte are but a diminishing or
abolishinge of the animall, vitalls, or na-
turall faculties, or the functions depending
vpon them, those same are meere naturall
affecte.

But all M. Glouers affectes were such.

Therefore all M. Glouers affectes were meere
naturall.

And then, for asmuch as it wilbe graunted, that
in some passions of the mother, all the principall
functions maie be diminished, depraued or abolished,
his meaning is, that his reader should deduce it
hypotheticallie, that all M. Glouers affecte, spra[ng]
but from that principall, which is called ye suffocation
from the mother. namely as if he had thus deliuered it:

If the suffocation from the mother be able to
diminish, depraue, or abolish the animall vi-
tall

vitall and naturall faculties, and the functions
depending upon them, then all Marie Glovers
symptomes, sprang from the suffocation of
the mother.

But the first is true:

Therefore the later is true also.

Of my sinceritie, in thus drawing to head, his loose
scattered disputes, & subtillie insinuated drifts, I
willingly make the reader of his booke, my iudge,
as whether, I haue, or not, made it speake, in yͤ
perfectest language wherewith he endewed it. ffirst
I will answere to his simple sillogisme, & after that
to his compound, as it falleth in order. His
proposition & assumption are both false; therefore
his conclusion must haue no place. To his propo-
sition I answere more precisely, by distinguishing,
first, of the naturall affectes: which comprehend
the causes & effectes, the disease and symptome,
the outward appearance or figure, & essentiall
being or forme of such thinges. ffor as affectes

implieth

implyeth both the disease as cause, & symptome as
effecte; so naturall intendeth, both the outward
appearaunce of such, by their fashioned symptomes
& the essentiall being of them, by the causes for-
mally producing them. And so, that maie have
the semblaunce of naturall, touching the outward
figure; which is supernaturall, as touching the
cause. The offended functions therefore, whether
it be in diminution, depravation or abolition,
maie be of sorte, to be raunged with such, as flow
from ordenarie sicknes, and yet for all that
have an efficient *trans naturam*, or (as we
use to speake) supernaturall. Examples hereof
abound; and I have afforded him a competent
number in the 4 Chap. Before we depart hence,
his proposition must be branded with this trew note,
that it strengthneth miscreantes, to denie some
of his glorious workes, & darken a part of the
loving kindenes of our God, to his people, which
from time, to time, he hath testified, by his casting

out

out of Sathan: so as if the gainsaying Jewes,
had heard him in those dayes, they would have given
a more fit censure, & more likely to have hindered
Christs estimation among the people (which they
earnestly sought) then to saie, he cast out divells
by the power of Beelzebub, prince of the Divells,
they would have saide, he cureth bodily disea-
ses, through the credulitie of the people, (whose
imaginations cure them) but doth not cast out
divells; for those were not Demoniacks, as appea-
reth by their symptomes & signes of meere naturall
infirmities. This assumption taketh upon it, that
all Marie Glovers straunge actions & passions were
a diminution, depravation or abolition of the
animall, vitall or naturall functions & nothing
beyond them. Namely the rebounding of her bodie
at the 6.th petition of the Lords praier. The voyce
hang her, delivered by the nostrills, her mouth be-
ing fast shut & that only during the time that Elizabeth
Jackson was in the house. Also the allowing of the fittes,

These namely in Math. 9. 33. & 12. 22. Mark 9. 17. Luk. 13. 11

at

at the present coming in of that woman. ffor how-
soever he mait labour to raunge those motions, amongst
the depravations of the facultie of moving, yet to
be done, at such times, only, is infallible then; ma-
keth them transcendent poyntes, above his reach.
Now, to this counterfeit sillogisme I answere,
denying the consequence of his proposition, upon
these reasons following. Let us suppose for the
present, that the signes of a supernaturall cause
had not bene so pregnant in this mayden, as yt
there had ben nothing before the Doctors face
to consider of, but such symptomes, as argue
the diminishing, depraving or abolishing of the
naturall vitall, or animall functions; wch the
ordenarie disseases, incident to this our morta-
litie, do daily lay before our eies: must it there-
fore follow, of necessitie, that her dissease was
the mother? what is the bond of this connexion?
in all his booke, I see none other, but because she was a wo
man.

woman, pauca considerantes facile pronunciant was there no
more to be said, for finding out the part affected, then for
Jachinus saith, that The symptomes of the mother are in 9. Rhas. Cap. 69
maniefould and greivous, yet physitions should not be such
maner of men, as whatsoever affect hapneth unto women,
to referre the cause thereof unto the mother: as whether
their head do ake, their stomach be windy, their belly
payned, or their breathing be short and difficult, when
as all these may spring out of other causes. D. Mounsford,
who, (both for the worth of his iudgment, as for that D Mounsford
he was one that ministred physicke unto the maid,
in this her affliction) is as meet to be heard, in
this case, as D Jorden; affirmed plainly that
her disease was not the mother, but rather
convulsions of som other parte affected; And
further [illegible] to [illegible] of ane: Were should
to D. [illegible]sford wrong, to think he did not en-
quire, about the parte primarily affected. And
surely his meanes to know it were incomparably
greater, both in respect of the sicknesse of his
ministrations, which he would daily observe, to get
still further light, and of the time (which was

about

about .2. monthes) pretie longe to visite & consider
every point & parte, yt might lead him to his seeking,
or lead him adventure, to finde the fountaine of
her evills. The like thinges I urge from D. Shermans
testimonie, as ~~I have~~ is alreadie sett downe in ye narration.
Seeing then, that the principall functions maie there
faile, or come to be evill performed, by some disease
in the fountaines from whence they flow; as well as
by a second desease, & consent to other partes, that
first sendeth them, and againe, although their
hurt should happen, but at second hand, yet,
that there are more regions & partes of the bodie,
besides the mother to be examined upon the solemne,
as he knoweth well ynough, that in the ~~cures~~ cases of
the falling sicknes & melancholie, all good authors
in our profession doe testifie. it stood him upon im-
portantly, if he meant to helpe & not to hurt his
reader, first to have set downe the signes that
doe distinguish betweene those offences wch are unto
the principall partes from the mother, & those, wch grow
from other inferiour partes besides, or els challenge their
originall, in place, where the facultie it selfe, makes

D. J. Unsufficient handling of this matter

his

his ~~[illegible]~~ and then in the second place to haue
accommodated his generalls, unto their appliable perti-
culars, in our individuall subiect, or case in question.
The same likewise I chalenge to haue bene his dut-
tie to doe, concerning the causes of the suffocation
from the mother. For it nothing availeth us, for
the finding out of this truth, to be remembred by
him, that of monstruous bloud, or seed, or other re-
fuse humours, transmitted to that part in women,
the reasonably faculties must receaue those damages
that he recompteth; except he shew us withall,
the signes of a true coherence, of such causes as
he affirmeth to haue ben in M. Glouer, of whome we
speake. This therefore he must mend his course
hereafter, if he meane to chalenge us with a second
booke. In the meane time, although it were enough
for me, in answering (if I should follow his exam-
ple of slight handling) to content my selfe, with the
pursuit of his proofes, and, where I find them
faile to call for sentence against him; yet I, hauing
learned to seeke better things, then myne owne glorie,

euen

euen victorie vnto trueth, edification to the Church
of Christ, and a pulling downe of euery stone, of
the synagogue of Sathan, wheresoeuer it standeth, I
am resolued, ere I passe this place, sitting downe (as
it were) vnder the shadow of the readers patience,
to enter into some more curious disquisition of this
cause; as namely, first whether there were any
probable reasons to moue a physition to suspect
the passions of the mother in M. Glouers case, or n
And secondly, what I haue to shewe to conclude a
her affliction to be raysed & wrought by the hand
& work of the deuell. But thus much by ye wa
albeit I could here get aduantage at his handes, b
the notation of the name, wch hath not compasse
ynough, to include all the affectes he hath layde
vnder it, yet I am content, to take the suffocation
of the mother, in this present controuersie, as a name
comprehending all hystericall affectes, or passions
of the mother. Yea this much will I gratifie
him moreouer, that, if he can raise more aduan-
tage to his cause, out of the whole catalogue of

natu

naturall diseases, let him hereafter amend his plea, I will not binde him, as his booke hath done, vnto the mother. I willingly confesse, that the passions of the mother do offer themselues oftentimes, to be considered, vnder such numbers & varieties of straunge symptomes, especially of the actions offended, of some of the principall members; that it is verie hard for a wiseman, to set downe one enumeration of them, that shall stand for a scientiall theoreme, as hauing a perpetuall truth in it. And therefore Fernelius saith They must be discerned by an obseruation of all y^e^ affected parts, and by y^e^ consent of all y^e^ signes. And Mercatus thinks, concerning manie of them, that there is none other reason, more certaine, to know that they proceed from the mother, then that they keep no law, nor haue no vniforme nature to be known by. Neuerthelesse there are certaine modes and fashioning in them, if they be often seene & considered, by a man that hath his senses well exercised in

Fern. de part. morb. & sympt. cap. 16.

Merc. de morb. mul. li. 2. cap. 2.

such

such things (who is not lead by the litterall name of the symptome wch euer carieth too great a compasse of generalitie in it, but houldeth the expresse I-mage of it, in the same dimensions as he receaued it from sound precedent obseruations;) that will challenge a certaine proprietie, in the cause, and part, from whence they came: and therfore an excellent phisition can (as touching finding out of diseases) pfourme more himselfe then he can demonstrate to another: his eye being better able to infourme his understanding, then his tong or pen to utter forth his cunning. The difference yt is amongst vs in this guift of imagination, maketh the disaccording, yt is so much noted a-gainst vs, in determining of diseases or ther affections. wch if it be daylie seene in cases, meerely preternaturall & comon, much more may we looke for it in this of M Gl. Like unto wch, and hauing no cause in it supernaturall. I would fayne see anie man, out of all the recordes, that haue bin kept from Hippochrates dayes, shew vs but one

instance

Juan. Huart exam. de inge nios. cap. 12.

No book case like M. Glo.

instaunce. Some thinges I know there were w^ch,
w^ch at the first blush, gave suspicion of some passions
of the mother, to wit, a certaine rising in her belly,
resolutions, convulsions, chokinges in the throat, &
fittes upon meats receaved. But when a man loo-
ked more neerly upon everie one of them, (discovering
(as I maie speake) both their owne attire & the other
equipage; & then makeing them in iust comparison,
w^ch those, that he as an exorcistes exposition first thought of in his minde; the
longer that he considered (if strong preiudice stood
not in his waie) the further he should finde him-
self of, from concluding his first inhabited apprehensions.
Not to goe further in these named particulars, (w^ch
w^ch I would have ioyned moe, if I could have found
likely anie moe) if that rising, w^ch was seene
to be in her belly, be layde to the measure & shape
of that rising, w^ch appeareth in fittes of the
mother; they wilbe found more disproportioned,
then a damsell & a maile cote one unto another.
The rising of the mother in naturall subiects,
is uniforme, beginning from the lower part of

the belly

feeble: & so with a certaine equally augmented fulnes
beating up towardes the stomach, and diaphragma. In
this meane time, one hand held upon it, maie feele
a kinde of resistance, as a bolting or bounding
against it, from the place of the mother. And in
this verie time, the sounding & suffocation hap-
neth to the patient. Againe, during the con-
tinuance of this motion, it is proper, and
pathognomonicall, that the pulse be little, slow
rare, unequall, or inordinate, sometimes ten-
sive, & deficient & failing. Which diversities
Josephus Struthius doth in this sorte explicate.
If the humor in the mother be thick, cold, much
in quantitie, & sharpe qualities out of putrefac-
tion, there is added unto other thinges, some
Convulsion; and then the pulse is tensive. If
the matter be more melancholike, it bringeth
forth faintes & souning; and then the pulse
is little, slow, rare. Also forasmuch as the
disease is cold, it is agreable that the pulse
should be such: and moreover unequall and

Gal. introd. in puls. and de causis puls. li. 4.

Josephus Struthi sphyg. art. li. 4. cap. 32.

Gorrhaeus def. medic.

inor-

inordinate, through the faculties oppression.
But if the sicknes so far prevaile, the pulse becometh
frequent & deficient, and at last, if the crueltie get
vent, the pulse faileth utterlie & is abolished. Hitherto
Struthius explication. I saie, some of these kindes of
pulse is proper & perpetuall to this rising of the
belly; & this kinde of rising in the bellie is also (with
the differences of more or lesse) proper & perpe-
tuall, to that kinde of passion of the mother, called
The suffocation: as Johannes Gorhaeus hath iudicially (Gorhaeus def. Medicinal.)
written, and daily experience doth confirme. Now
the moving that was in M. Gl. bellie was after this
sorte: It began in the middest of her bellie: it moved
as if it had beene some living creature, or ones hand
within a bed, first obscurelie lifting up the cloathes,
& then more manifestly; so did it make the middest
of her bellie to lifte* upwardes, from her backe; not
arise upwardes, towards her stomach. Againe, euerie
returne of this motion in her bellie, had an answera-
ble rebound in her brest; As when a man standing
astride upon a quakemire, pressing downe one foote, an-
other boundeth up, and so by turnes; even in like sort,

*you must ever ~~[illegible]~~ understand yt ~~[illegible]~~ in this case she laye along uppon her backe.

ap

appeared this mutuall motion, betweene the bellie &
the brest, rebounding wise to answere one another, for
a five or six returnes. Then the mover seemed
(by a visible kinde of gliding up the brest) to a-
mount to the chanell bone; after wch ensued
convulsions &c. It seemeth unto me, that,
the comparison betweene these two motions, being
soberly & seriously made, by anie man of expe-
rience, & unforestalled minde, there should no
great suspition of the mother arise, or, at
least, continue; but rather + an apprehensi-
on of a note, of Sathans operation; according
as it is, wth a true discerning eie, set downe
K. Dæmonologie li. 3. cap. 4. by his excellent maiestie, our gracious Sou-
aigne, in his Dæmonologie: whatsoever S. H.
Declar. of pop. impost. pag. 137 out of his great penurie, both of divinitie &
honestie, hath written to the contrarie. As
touching the pulse, wch so proprlie appertaineth
to the rising of the mother, it was never
to be found in this maide; but alwaies a good
pulse, moderately large, equall, & ordinate: some

time

sometime a little ~~[illegible]~~ {too frequent}; but never slowe, nor
weake: & much lesse tensive, or deficient. The
second of these questionable symptomes, is an
unmoveablenes in her right arme, {and heavines} wch seemed unto
some men, to chalenge the palsey or resolution,
as the stock, from whence it descended. But
it was a verie bastard, as might well be
conjectured by his straunge conditions. For
whereas in a preter naturally resolved mem-
ber, the moveablenes is losse, & the waight
rather more; as Fernelius & daily experience
sheweth; having attendant thereupon a little
pulse, slow, weake, languishing & softe, in
some, fast going, unequall, & somewhat mor-
dinatelie intermitting: in this maide, the
arme was (at sundrie times) so light, to be
removed or tossed with ones hand, the pulse
remaining sound & perfect, as it seemed by
good right to require some hand of help, of a
higher nature, then anie such as Asa trusted unto
in his sicknes, was able to yeeld her. The third

Fern. li. 5. cap. 3.

Gal. introduct. in puls. et de caus. puls. li. 4.

Joseph. Struthij li. 4. cap. 29

1 Cronic. 16. 12

generall

generall symptome, that seemed to laie some clayme to natural
sicknes, was convulsions; wch certainly shee had; both
universall and particular, but such as (I am perswa-
ded) the world hath hetherto never seene, in naturall
Narrat. pag. sicknes. Shee was turned round as an hoope, wth her
head backward to her hippes. And after that, her
bodie was suddainly turned round the contrarie
waie, towit, her head forward betwene her legges
and in both these positions, her whole bodie rowled
& tumbled, wth such violence & swiftnes, as that
their paines, in keeping her from receaving hurt
against the bedds head & postes, caused 2 or 3
women to sweat. D Jorden (perhaps) will mak
no bones, to acknowledge these for 2 speices of con-
vulsions, called Opisthotonus, and Emprosthotonus.
This is soone saide; but let no man be perswaded by
such rash answeres, untill he can resolve them wthall,
by what meanes, such violent rowling and tumbling
proceeded, whilest the whole bodie was brought into
such straunge positions. Also her bodie was at the
same time cold, stiffe as a frosen thing & senceless

wth

w^ch insensibilitie happeneth not in these Convulsions. Jason Prat. de cerebri morb. page 53
But come we nearer: what kinde of Convulsion will
he make, of that monstrous distortion, of her chine
bone, wherein the right huckle bone was so far tur-
ned over to the lefte side, as went beyond the
right line of her brest bone (her bodie, lyeing ~~[illegible]~~
plaine upright) so came within the breadth of
iiij fingers, to the place, where the lefte huckle
bone should have ben found, according to the
lying of her bodie? he can neither call this Em-
prosthotonus, nor Opisthotonus, nor Tetanus, much
lesse can he give anie, proper ~~[illegible]~~ convulsions
name unto it. what will he do? will he saie
it maie have a name geven unto it? and y^t
it is no reason to denie a thing for lack of
a name, so long as the nature is present or
to be found? I am not one that will contend Gal. meth. med. li. 1.
for names, so that we finde the substance. But
even in this point (o indifferent reader) staie a
litle, (I beseech thee) and consider, seing this

must

must be confessed, hitherto, to have no proper name
being (as you see by the description) so notorious,
and that Authors in our profession have accusto-
med, so much curiositie in names, as to notifie
thereby, proper Convulsions, such as were
lesse of note then this (as Strabismus in the eie;
Joh. Gorrheus def. medic. — Trismus in the chapp; Cynicus spasmus in the mouth;
and Satyriasis in the masculine member) was not
this a verie competent occasion to make modest
men doubt, whether it were of a preter naturall
or supernaturall cause? when as in our bookes we
could not finde it. They that were so peremp-
torie before the iudgment seat, for naturall
disease, did not even this point, put upon them
a necessitie, either out of booke or observation,
to have produced some pregnant instance;
or els in a reverence to the truth, (wch a christi-
an will feare to scandalize) to have laied their
handes upon their mouthes? but I have more
to abate their confidence withall, then this.

Ffor

ffor they must geue vs reason, wherefore she felt
no paine, for this monstrous distortion of the
back bone, whereas euerie man in anie comon
cramp feeleth paine. I confesse that in epi-
lepticall convulsions, because there is whole
consternation of the minde, the patient doth
not afterwards complaynt of paine; but where
feeling & understanding are in force, there,
great convulsions, or distortions of the mem-
bers (& what could be greater then this we
speake of) must neede afflict with vehement
paines. Let them not tell me that M Glover
was voyde of sense & understanding, at all times,
when she suffered this straunge distortion: for
there are abundant witnesses, that even in
her ordinarie fitts, in such times, as she laie with
halfe her bodie in sense, and her understanding
good; so as she was able to answere vs by signes,
and take knowledge of all her acquaintance, by
their voyces; even then you might haue seene her,
lying

Fern. li. 5 cap. 3.

lying in this uglie distortion of her. Chin bone. And
if muscles, wch are involuntarily moved towardes
their beginninges, & drawe the members in consequent
wth them, according to the lawe of their naturall
inflexures, do suffer paine; much more in this
case, where neither the muscles nor their ioynctes
moved towardes their originalls, nor kept anie cor-
respondence wth the lawes & ordinaunces of their
creation. Furthermore, the seeker of truth
must here be instructed this much, as touching
Convulsions. That all voluntarie motions of
our members, are atchieved by the muscles.
So as, when the muscles (according to the will)
wthdrawe themselves toward their heades (wch
we call their beginninges) thitherto also, are
those ptes or ioynts withdrawne, whereto they
are infixed. If some affecte arise in the bodie
that setteth them in this motion, the fashion
of that motion wilbe like unto the naturall,
& yet must be called a Convulsion, because it is
involuntarie, that is against the will. And

Gal. li. de trem. palp. et convuls. & againe de loc. affect. li. 3. cap. 3. Fern. loc. citato.

therefore

therefore there is utterly no difference betwene the naturall motions of the muscles & them convulsions, but this, that the one is involuntarie, the other is ruled by the commandem[ent] of the will. By this doctrine, universally receaved in physick, it will presently be made cleere, that this winding about, of the thumbe bone, wherof we speake, was no convulsion. ffor there, the ioyntes were not turned according to their destinate motions, as neither were their muscles contracted towardes their originalls. And if this be evicted (as I beleve none will resist) then D Jorden wilbe terribly puzzled, to finde out some classicall symptome, under wch he maie raunge it. If he can reduce it to no head in physick, let him yeeld, & not merit the imputation of pertinacie. Gorrhæus def med

Touching the other convulsions, as of her lefte hand, and the shew of an opisthotonus, in her ordinarie fitt; I saie, the pulse consented not,

not, to conclude them within phisicall speculation.
For M Glouers pulse, both in the entring into it,
& in the verie passion of the Convulsion it selfe,
was utterly deprived of all notes of a Convulsive
pulse, as hath ben saide. For that, as Galen des-
cribeth it, necessarilie taketh his name of the

Gal. introduct. in pulsus. also de caus. puls. li. 4

affect, & is like unto it in dede: that is to saie,
convulsive, as if a hollow bodie, such as is a gut
were by two handes, twitched towardes either
of the endes, by alternate extensions. Neither
is there either Diastole or Systole explicate, but

Joseph. Struthius li. 4. de art. sphyg. cap. 28

a certaine confusion rather, of both togeather.
Also Galen sheweth the reason, whie the pulse

Gal. li. 2. de caus. puls.

must needes be such in Convulsions. For the
heart (saith he) transmitteth arteries to the
braine, for a bond of their societie: the brayne
likewise sendeth sinewes to the heart, for a pledg
of like good turne, wch although they be not grea[t]
yet sufficient for that seruice, to carie the message
of reason thither. Moreouer into euery arterie, fibres
are deduced from the synewes, to make a fellow like coheren[ce]

&

mutuall accord, not only of their actions, but also of their affectes. And therefore no mervaile, when as the whole yssue of the sinewes, have in all partes, conjunction with the arteries, that their affectes appeare also in them. Yea so farre Gal. urgeth this pulse in all proper convulsions, as that even in the lighter sort of Epileptick where nature is but meanly molested, & therefore no exceeding great mutation made in the pulse, only there the arterie (saith he) of right, is stretched towardes both endes as in those that suffer convulsions: quitting it there, of inequalitie & strong tension, wch besides raritie, frequencie, & other worser differences, wch a greater power of that affect prevailing, bringeth forth in the pulse. Which last alledged text of Galen. I must here a little longer insist in: coming (ab novo) to examine a third difference of convulsions in M. Glovers case: namely that universall one, in her extraordinarie fitt which, both because it was universall, & also ioy-

ned wth

Galenus Introduct. in puls. & lib. 4 de caus. puls.

Narrat. pag.

Gal. loc. aff li. 3. cap. 3.

wch a totall privation of the understanding & sen[ce]
it must be referred, (if to anie thing of the mothe[r]
to the passions epileptick thereof, & not to the suffo-
cation: wherewth it held no proportion in ye wo[...]
Now then, I praie you, must not the pulse in
this fitt have ben found, such as is in a stron[g]
epilepsie? I will yeeld him the cause, if he can p[rove]
it was such, as Galen saith (of right) must be
in a weake: that all men maie see, what you[...]
notice the D. tooke of this matter. But he
was not only overseene in the pulse (if this be
referred to an Epilepsie) but in the verie for[me]
of the convulsion, in that disease: wch is no[t]
only a contraction of all the members, as
this maide was, wth a permanent & a long
stiffenes; but a concussorie motion in them
[struck out], arising from the fountaine of the nerves,

Gal. loc. affect li. 3. cap. 5

& endeuouring to expell, that whatsoeuer offen-
siue thing, transmitted vnto it, from ye part
affected. And therefore is that striving mo-
tion & beating togeather of the parts con-

vulsi

convulsions, which appeareth dayly in all horrible
fittes of the falling sicknes. If D Jorden seeing
these inconveniences, shall here start from vs, &
renounce my inferences; thinking to helpe him selfe
from some Lethargie, Apoplexie, Catalepsie, or
other such; let him know, that the longer he
seeketh, the lesse he will finde; and the more
he taketh vp, the more he wilbe forced to lay
downe againe, with double disadvauntage. Also
the same argument that I vsed, concerning
the distortion of her chinne bone, the same
must D Jorden here, in like manner, be pressed
withall, touching the distortion of her elbowes
vp to her channell bones, in her extraordinary
fittes. That was no legitimate convulsion,
for the reasons afore alleaged, & much lesse
a Catalepsie, or anie other præter naturall
affect that he can name. Thus much of those
symptomes, that might seeme to have some

reference

referrence to the Convulsion. The most notable
thinges are, her choaking, & fittes upon meate
receaved. To the former I replie, there was
utterly no shew thereof in her extraordinarie
fitts; as neither was there, of those motions
in her bellie. In her ordinarie fitts, & in those
that she suffered after sustenance receaved,
there appeared some such thing; but with spe-
ciall notes of difference from that suffoca-
tion which importeth the mother. In that
choaking which is from the mother, first we
are to consider a twofould difference.
2. shew their natures, & 3. bring our compa-
risons. The difference of the choakings is in
(Mercatus de mul. aff. li. 2. cap. 3) the more or lesse, as Mercatus noteth, & daily
praetise observeth. ffor in some cases all
sensible respiration is deprived, as in the
vehement fittes; in some againe, but hindred,
as by a certaine catching, or convulsorie
(Gal. prorrhet. 3. com. 27.) motion in the throat, touched by Galen, and

likewise

likened to a kinde of angina, but unwisely pre-
termitted by a multitude of other writers. For
as there is a strangulatorie respiration, in the
passion of the mother, wch is declared by the
manner of their breathing, to be a convulsion
in the muscles of larynx; so doth that measure
& degree prove unto us, what is the formall
cause, of that totall depriuation wch happneth
wth a number of others; not as the
Neotoricks comonly write, the expression of
the aire in the longes, and restraint of at-
traction of new, through the compression of
the midriffe by the mother, & inferiour bow-
ells (Galen hath worthely confuted that
locall rising) But a convulsive twitching
together of the top of the wesand, which
is the vocall organ, at the same time, as the
vapors of the mother make such turbulent motions
in the bellie. And this is the fourme of Choaking,
comon to these two differences or degrees, of more

or

Fernel. Path. li. 6. cap. 16

Gal. loc. affect. li. 6 cap. 5.

Paul. Pereda schol. in Pascall cap. 58.

or lesse; ever testified by the parties, afterwards, reporting of a sensible drawing togeather of that part, as if somethin string bynd it. Now the reader is to understand, that M Glover, although she felt at the end of those reboundinges in her bellie, a suddaine stranglinge in her throat, in her ordinarie fitt, yet was it principally by the occasion of the plucking backwards of her head, which at that time happened, neither therefore was an angina like noyse, in drawing her breathe, as in the remisse fittes of the mother, nor deprived of breathing, as in the stronger ones is seen; but as if the omission of one breathing space had been allowed, to that diabolicall opisthotonus, (that is a convulsion of the neck backwardes,) she fetched her breathe afterwards (she tryed) freely; whether her throat were holpen by compression of mens handes, (which was comonly used) or she were left at libertie to tosse which waie soever; as more then once was proved. Also here againe was wanting a correspondent pulse for such a ~~[illegible]~~ restoration. And as for that vexation in her throat which came in her meat fittes, that

was with such a monstrous tumor in her throat, suddain-
ly rising, and bloud flowing into her face, then to blacknes,
and going away wth certaine noyses, like uncouth barkings,
no motions in the belly going before; as that I beleeve, no
booke, nor physicall observation can exemplifie it. Dr Mound:
ford, multis parasangis, a great waie beyond Dr Jorden
in time & practize, confessed he never saw the like. And
this fitte of the throat, was that they called her meat
fitt: wch came not on her, some halfe hower, or hower,
after sustenance received as in fittes of the mother
it useth to doe, (having first geven them leave
to take what they lust) but tooke her even in
her meat eating: so as shee was constrayned (her
stomach serving well) to post downe her meat,
when once she begane, almost wthout chewinge.
Neither came this fitte upon meat only, but ever
when she laide her downe in her bed also, on the
sixt dayes night. and that in everie circumstance,
nothing being altered. Whereby Dr Jordens reason
fetched from the mother is utterly defeated, & made
of no power, to geve ~~[illegible]~~ satisfaction to anie wise man.

Thus

Thus you see, what credit these vagabound accidents
ought to haue, in that they clayme kinred of the
passions of the mother, wch is a free denizen of the
comon wealth of phisike. Is it reason, that apes should
chalenge the priuileges of men, because in some feat-
ures, limbes, & manners, they carrie some prettie re-
semblances of men? Albeit Sathan is more apt
to beguile us, then all the apes in the worlde, yet
2.Tim.1. if we rightlie stir up the guift of God, wch is
in us, we shall in some measure, be able to en-
counter him in all his deceipts. There is a fountein
of wisedome paramount: none maie presume to
drinke his fill of that, but he that hath renounced
Luk.9.23 the service of him selfe. If our hearts stand right wth him
1.cor.3.18 the scales of obscuritie shall fall from our eyes, &
Ja.3.13.14. we shalbee made to see, that, wherein manie others
15.16.17. are blinde. Me thinks D Jorden, in this place steppeth
forward to excepte against me in this wise. Seeing
*these symptomes by your owne confession, haue some*

simi-

similitude with those which are obserued in passions of the mother;
was it not fittest for Phisitions to referre them so: rather
then to seeke newe causes, as though we would multiplie
species, against the philosophers rule: and I meruaile what
moued you not to be so minded with me. Thus I will endeuor
to satisfie him; opening the thoughts of my heart (for
this point) freely vnto him. I had read manie things,
& meditated much on such like cases, before. And I
found, that as the comon people are ouer credulous
for want of iudgment to direct them; so the phisi-
tions were too incredulous for want of humilitie to
adorne them. Insomuch that (whatsoeuer D Jorden
hath written, of phisitions mistaking supernaturalls
for naturalls somtime) I will ioyne issue with him in
this, if he please; to proue, from all written records,
that three phisitions haue erred in his cause for one
in mynt. whereof not only Psellus showeth the rea-
son to be because they know nothing, but that which is
subiect to their sense. But also the learned Valesius
confirmeth it saying. But certainely as those which
are ignoraunt of Philosophie, are wont, through their
ignor-

Psel. de oper. dæm. cap. 14.
Vales. de sacr. phil. cap. 28
Item Math. Durastantes probl. 1. li. 5.

ignorance of manie naturall thinges, to be verie credulous and
superstitious; so they who are overmuch addicted to natu-
rall philosophie (as who but Phisitions) are ever readie
to discredit all thinges, wch either are not bodies, or the
motions of bodies. And Cornelius Gema, from whome
the D. taketh some part, (because he saieth, sometimes
Phisitions are beguiled in matters of the mother)
even he acknowledgeth, that they make themselues
manie times infamous, by devising ridiculous rea-
sons in supernaturall causes: which the events that
follow, force them afterwardes againe to relinquish.
When I therefore had seene these testimonies, and
found withall, such principall men of our profession,
as Antonius Benivenius, Jo. Fernelius, Hieronimus Cardan,
Johannes Langius, Jacobus Hollerius, and Reinerus Sole-
nander (beside a number of others, whose merit
these do testifie) to have confessed themselues guilte
of beguyled in this kinde, by that manifould deceaver
of mankind, from the beginning; I remembred me of
the brasen serpent, who hath broken the head of
this serpent, and of that power and wisedome, who

Corn. Gema cosmocr. li. 1. cap. 7

Anto. Ben. de abd. 8. Hist de spectr. pag. 112. 113. wier & Solen cons. med. pag. 312

Gen. cap. 3.

is

is allsufficient, to him yt seeketh him in uprightnes of heart, Jam. 1. 5.
and geueth to every such bountifully, casting no man in ye
teeth. Then I looked about, to consider, other observed
cases of like nature; and I found, such circular Ant. Ben. loc. citato. wier. li. 4. ca. 11. id. cap. 6. li. 5. cap. 31. K. Daemon. cap. 4.
convulsions of the whole bodie, wth cracking & tumb-
ling, spoken of before, such movings or reboundings in
the bellie, and breast, such huge swelling of the throat,
& shutting up against the receipt of sustenance, wth
other like, (~~[illegible]~~)
to be harsh symptomes in the mother, but current
in daemoniacks. Wherefore me thought, it laie
me upon, (being called to this case of M. Glover)
to seeke (by the help of him, by whome St Paule Phillip. 4. 13.
saide, he was able to do all thinges) to finde a
difference, both for my selfe & others, in the verie
symptomes of the mother, from those, by wch the
wilie serpent beguiled unwarie mindes, wth some ~~[illegible]~~
shewe of conformitie. And thereupon I made that
diligent disquisition aforesaid: wth what suc-
cesse, let all those, that have obteyned that wisdom, Jam. 3. 17.
wch is pure & peaceable, iudge. Moreover when

I

I had found it no phisicall case, by the symptomes; I
entred also into the consideration of causes; to see if
such were present in M Glovers case, as all the learned
agree of, to be either in passions of the mother, or any
other naturall sicknes whatsoever. And here I found
matter of confirmation, not only for my selfe, but for
everie one likewise, that seeketh the truth in these kinds
of questions. Hippochrates carefully constituteth this
Cannon, wch he repeateth more then once, for the
guiding of phisitions, enquiring into the diseases
of women: he that will rightly handle these matters
of women, it behoueth him, that first he beginne
from God (who is the principall cause in the diseases
of mankinde) and next, to discerne ye natures &
ages of women, togeather with the oportunities
of tymes, ye season of the yeere, the places, and ye
windes. Here we see divers pointes put downe
for a Phisitions direction, in the cases of women
some governe him to finde the disease, some the
parte affected, and other some the causes. The

Hipp. de nat. mul. sect. 1. & de morb. mul. li. 2. sect. 4.

na-

natures implying the temperament & constitution Hipp. de nat. hum.
insinuate what naturall sicknes is there to be looked Gal: aphor. 2. li. 3.
for; ages shew the particular inclinations, the oppor-
tunities of times, the praedestinate motions of nature
or sicknes: the rest further & procure, or else hinder
& hold backe the causes & their fruits. The maide
of whome we treat, was by temperament hot, as by
the colour growth and temper of her haire & skinne,
largenes of veynes & strengths of pulse can be proved:
therefore neither Convulsions, mother, fallinge Gal. de temper. li. 2. item de art. medic.
sicknes, Catalepsis, Caros, nor anie such cold dis- Gal. de temp. li. 3. & de loc.
eases likely to fall into her. And if they should affe. li. 6. cap. 5.
there cast their seed, yet not to bring forth fruite Gal. de sanit. tuenda. li. 5.
in the highest degree, as in this was seene. for
if it were the suffocation from the Mother, yet
D Jorden himselfe never saw, nor read of the like
degree, if his booke maie be taken for a testimonie.
The season of the yeare made resistance likewise.
ffor where as it is noted even by the D himselfe, Cap. 6
that winter & cold seasons with moisture, are the

times

times wherein women are most attainted wth this
disease, it contrariewise, set upon this maiden in
Maie; and encreased his strength at Midsomer.
Certainely this must have ben much more dange-
rous to her life, to have ben so highly affected
Gal. meth. med. li. 7 wth a disease, so contrarie to her temperament,
and to externall resistant causes. The same
I argue also from her Constitution, which was
so good, that she lived before this affliction befell
her, not only in health simply, but in a strong
Gal. lib. de opt. corp. constit: & de opt. corp. habitu pformance of the functions of everie part, wch
Phisitions call a good habit, as a degree beyond
simple health: the accidents & measure whereof, are
firmnitie, & constancie in accomplishing the functi-
ons of the bodie. which, who so possesseth, cannot
be denied to have a good Constitution. and this
good Constitution cannot be in phisick denyed
the honour of the highest place, of those things
that resist, all causes of diseases, both inward
& outward; be they sadnes, or anger, or care, or
watchinges, wet or drie, or whatsoever els, as Ga
len

Galen speaketh more at large. We graunt you (will
D. Jorden saie) that for these reasons conceived, it
behoved the causes of M Glovers sicknes, to have
ben most potent, mightie & stronge, and therefore,
those that we delivered (if they be rightlie con
sidered) are no lesse. I am content to approach as
nere, to the consideration of his causes, as he would
have me; for I feare not narrow sifting, in this
cause, yea rather I seeke it. But when we shall have
more exactlie weighed his causes, not in Thesi only,
as he doth, but in our hypothesi, as reason willeth,
I beleeve they will not only be found to light,
for those effects that should be fashioned of them,
but also bewraie his over much slightnes, and
carelesnes, in a matter that merited so much maturi-
tie of deliberation. The principall causes (I know)
whereupon he setteth up his rest, are these two;
bloud and seed; encreased & retained above naturall
term. I willingly graunt that these two are, by
their evill dispositions, able to bring forth great

garboyls,

harbored in humaine bodies; to the proofe whereof he
might have spared much of his paines, & employed him
selfe rather to prove, that either bloud or seed, were
in quantitie or qualitie, at that time offensive, in
Ma. Glo. bodie: which if it had ben in his power
to do, as his booke sheweth it was not, it would
have come (I confesse) somewhat neerer to the scope,
yet neither had it beaten the nayle upon the head.
For I must have brought him to this Quære more-
over, whether the quantitie or malignitie of bloud
or seed are able to produce such effects, as in M
Glover were seene. Against which point, not so much
(perhaps) to prevent him, as to breed him an appetite, ~~a stomack~~,
I will dispute more copiouslie in the chapter next
ensuing. The rest of this Chapter I am resolved
to spend, in disproving that former Conclusion, which
is necessarie here to be understood, namely, that either
bloud or seed, offending in quantitie or qualitie, could
probablie be accused in Marie Glovers miserie. In the
discussing of which causes, we shall have need to repaire
againe to that canon of Hippochrates: and as we

have

hath at his Counsaile already, considered the nature
of the partie, and the season of the yeare, so were
moreover, to weigh the age, & opportunities of
times, for the framing of our iudgments. Her
age you have heard in the storie, to have been
xiiij yeares, when she was thus made a spectacle
to men & angells. This being the second septe-
narie (as Hippocrates calleth it) is the first
period or terme, wherein nature ordinarilie,
sendeth forth her first chalenges & provocati-
ons, in womens bodies, for menstruall blood
& generative seed: it hath no similitude of truth,
that nature in her first accesses to woman-
hood, should be so much surprized with a sudden
over-ruling adversarie, made of one of those, which
erwhile, were so familiar & dearly beloued unto
her. So as no strength of temperament, no armor
of good constitution, & healthie habit, with well
conspiring passages & destinated emunctories, were
able to cast out, subdue or counterbaile them; but
that they must, so ignominiously, insult on her, and
lead

Hipp. li. de carnib.
Arist. hist. anim. li. 5 cap. 4.
Clem. Alexand. strom. li. 6. ex Hermippo Berytio et Solone.

*Hipp. de virg. morb. & de morb. mul. li. 1. Gal. de ven. sect. ad Erasist. li. 1. de loc. aff. li. 6. ca. 5. et com. in Aphor. li. 5. 57.*

leave her in triumphe, as it were, without dewe
victorie. I gladly subscribe to the learned, that women
are subiect to manie straunge passions, through
the depravation of these two humors; but I can
never thinke, that these two, can come to erect so
hight a trophee of depravation, in a living bodie;
otherwaies, then, by manie vitious proceedinges,
and importunate interruptions of the naturall
functions, to breed there corruptions, first so
farre, as, that the faculties, with the insited heat and
spirit, cannot anie longer chase or overrule them;
and secondarilie, that they themselves, abuse the
naturall heat, to their owne advauntage, & by
further fermentations, circulations and gradu-
ations, attaine puissance to passe each court
of guard, & to encounter the principall faculties
in their verie fountaines. which worke to atcheve,
presupposeth both a concurrence of enabled causes
to act; a correspondent disposition of the subiect
to admit, and a competent intermediate time,

*How diseases take ther breeding in our bodies.*

to

to the obteyning of the enterprise; as also it dothe manie sensible offences of the functions, hindrit & often complaints of the partes, wth various and remarkable chaunges of colours, for witnesses of so woefull a conquest. And namely as touching the generative seed, what though the second septenarie, wch is the xiiijth yeere, do bring in the first presentative thereof? hath it so daungerous a consequent, if it be not, by & by, accepted to the finall use? The fathers of our phisick never said so, and his booke conteyneth no example for it. Nay, albeit in that age, there be in womens bodies, that inward preparation, for bud & blossom, of a shortly ensuing spring to be expected; outwardly also warranted by certaine proportions, growthes, & customes of nature; yet are these myndes, but as those otherwise crudities, by wch after the blade is shott, the eare of corne getteth outward forme, but yet lacketh time & sunne, to concoct & seperate the graine, Now everie thing that wanteth maturitie, hath

Generative seed no cause

yet

yet somewhat, whereon natures operations should further proceed; and therfore is no burthen, nor offence, but sweet & kindlie to the partes conteyning it. According to this is it, that Aristotle saith in the place about cited, that in the third septenarie is afforded the seed, that hath power & meetenes for generation. And Cordæus plainely confirmeth me, in these wordes. Seed therefore in the second septenarie,* the corne being eared, (as I may speake) albeit not fitt for generation, yet cometh to the place by natures instinct, even as do the monthely customes also shew themselues, not without some plenteous gathering togeather of bloud & humors. I yeeld also, that all are not ripe in one certaine yeere, but some earlier, some later, according to the temperament, region, diet, & education. A latitude is allowed in all such determinations. But I saie, that in England, among the ranke of meane people, where everie one must worke for a living, and are not pampered wth full & daintie fare, nor courted and enchaunted wth companions of luxurious spirites,

Mauric. Cordæus in Hipp. de virginum libris

*adventante pubertate I translate by this metaphor

there

there to finde a mayden, at xviij yeares of age, sicke of such a surplus of this humor, as that it is turned through long keeping, to the nature of poyson (as all good Authors yeild it must) I hould it impossible. *Gal. loc. aff. li. 6 cap. 8* *Merc. af. mul. li. 2 pag. 205*

and whosoever looketh upon those instances, which Jorden hath laide downe, for his purpose in this point (the youngest of them being xxviij yeares old) will thinke I have no cause, to alter my Judgment, for his impertinencies. *In his 1. & 4. Chapters*

With me likewise, is not with him, concurreth Mercatus, whom he so much hopes in. In maydens (saith he) wch are not immodest, nor haue not exceeded the xxvth yeere of their age, verie seldom do these diseases grow, out of corruptio of seed; notwthstanding that through conversing with men, and euill institution both of life & diet, it may sometime come to passe, and so most greivous accidents happen thereupon. *Merc. de mul. af li. 2 ca. 3 pag. 188*

Solemnder had sometime a case of like nature in his handes, whereof writing unto Johannes Echtius, a learned physition, & his familiar friend, he saith, he could not suspect it to be of seed; for what seed (saith he) beyond nature hurtfull, can there be retayned, *Solen. consil. medic. sect. 3. cons. 2*

m

in a maid, that gaddeth not abroad, about xviij. yeeres
of age, & not acquainted w^th such use of it: w^ch ought to be
added, Galen and others look for this in widdowes,
though I likewise saw it in a maide at Louaine of
xxviij. or xxx. yeares old, impatient of delaie (w^ch ma-
ture of growth in this matter, Iacchinus likewise
assigneth:) as also at Lyons in a handsome nunne,
but both of these hauing differing symptoms from
this. And so farr ~~E~~; that w^ch Solenander testifieth
of, was farre ~~full~~ short in admirabilitie of symptomes,
of M Glouer. Yea so straunge was hers, to be com-
pared with the mother, that a gentleman & scholler,
of some understanding & sort, hearing but by
the eare, some description, of M Glouers straunge
vexation, w^ch then at London was in euery
mans mouthe, first answered, that he beleeued
it was but the mother, and that himselfe had
a sister, as straungely vexed as she. But be-
ing perswaded, & drawne to see M. Glouer, w^th
his owne eyes, he resolutely afterward pronounced,

that

Iacchin. in 9. Rhas. cap. 69

that there was no comparison to be made betwene
them. This I have added upon occasion of Sole-
manders last wordes. the rest of his text declareth,
how unlikely a thing, a man of much experience
thought it, that a maid of xviij yeres old, of
private or modest education, should have those
passions of the mother, D Jorden speaketh of,
through defoult of this humor. And if not in
the middest of the third septenariat, then mait
I well should myne owne, for the beginning of it. Menstruous bloud no cause.
And as her age, with hir appurtenances, it
meeteth the generative seed this mischevous opera-
tion, so was there no signe, by sounding or priva- Gal. loc. aff. li. 6 cap. 5. Fern. path. li. 6. cap. 16
tion of breathing, with Galen, or, by the efflux of Jolen. loc. citato
humor, or externall coldnes (I meant in her the Mercat. loc. cit.
first fitts) which others speak of, to notifie the same. You Ghorhæus def. & alij
see then, that there are many difficulties, and
of much moment, that resist the admittance of
this cause in M Glovers case. The other of men-

struall

Hipp. de morb. virg. & de mul. morb. li. 1. Item de morb. epid. li. 3. sect. 3. 11. 12. Valesij coment. in eundem. Mau. Cord. com. de morb. virg. pag. 63. Gal. loc. aff. li. 6. cap. 5.

menstruall bloud wilbe comming, encombred. All experi-
ence (in deed) subscribeth to Hippocrates moist observa-
tions, & descriptions, of womens manifould afflicti-
ons, through the moderate delaies, & unkindly em-
peachments of these courses. But none of them all
have anie kindly congruitie, wth M Glovers mi-
serie. Besides if it be true, that the worst kinde
of Hystericall passions grow, from the former cause,
& not from this; then sprung not M Glovers
from hence; se truly a case as wch, D Jorden (if his
booke maie iudge) did never see. Also it is not ordina-
rie for maides to have these thinges, even at the
finishing of their second septenarie; and if they
have, yet not in great quantitie. Then doth
beginne (in deed) a redundancie of bloud, in their
bodies, and a resort thereof to those partes, as
though their destinated uses should now enter
chalenge. But this is done by slow and stealing
steppes, and according to an old principle of

nature

nature, who abhorreth all violent & suddaine muta- Hipp. li. de vict. rat. in morb. ac. nu. 17. Item li. 2. Aphor. 52.
tions. And because (as we have considered in the seed)
this maturitie hapneth not to all maides, in the same
age, but we must graunt, there also, a latitude of
time, for the reasons aforesaid; we will busie our
selves, here a litle, to examine, whether this mayden
(who before her affliction had never this course) was
therein defrauded of her right or no. When one
seeth a garment on another mans backe, he may
have some gesse, whether it make offence or not,
but the partie that weareth the same, can only
put the matter out of controversie. So D. Jorden
and my selfe might suppose, that M. Glover needed
the custome of women at that age, but because
nature it selfe could tell us best; it is fitt, that
we both put our selves upon natures decision.
For as that created power in humaine bodies, wch
we call nature, dispenseth all thinges, both in Gal. de natur. fac. & de atra bile. Item de dieb. decretor. li. 1. c. 2.
the functions & humors, in due time, & order, if it
be not impeached, as by an oeconomicall wisdome;

that

that troubleth not: and if it be impeached, it hath meanes of parties & oportunitie of regions, to expell or subdue all mutinies or insurrections of rebellious humors, that make head against her: so likewise, where inwarde adversaries, by correspondence of outwarde causes, escaping first her ordinarie watch, gather a head, and do, at length, defeat her territories; there, nature suffereth no sooner such contempt, but she hath her proper language & cryes to complaine it, as to call for outward succours, likewise (the Physition) to remedie it. *Menstruall courses not proceeding, the bodies of weomen become diseased,* saith *Hippocrates*. He doth not saie, there is bred a formall sicknes at an instant, but with time. Nothing passeth from one extreame unto another, but by the meane or middle degrees, that lye betweene them. Betwixt upright health & downright sicknes, there is a neutralitie, aswell of decidencie, intercedent in the falling, as there is of convalescencie, or amendment, in the arising, to be well againe.

*Hipp. li. 4. de morb.*

*Hipp. de Septim. partu.*

*Hipp. li. de. genitura. Item Gal. de ven. sect. adv. Erasistr. loc. & alibi. Item Hipp. Aphor. lib. 5. 57.*

againe. In this contrarietie of accidents must needes be morbosus apparatus presupposed, as cause thereof. *Gal. li. de totius morb. temp.* And as everie thing consistent in nature hath his cause whereof it was caused, so hath it his properties it needes to be acknowledged. Morbus fiens (as they borrow leave to speake) is to be discerned as well as factus. And if in anie other disease in the bodie, then is this true in those, that grow out of menstruall suppression especially. Therefore Galen sheweth, besides that signe of milke in ye brests *Gal. de loc. aff. li. 6. cap. 5* (wch is a token of this defecte in some measure) yt it is to be discerned by a heavines of the whole bodie, loathing of meate, and a certaine shivering in their bones: A corrupt appetite of evill thinges, paynes in their loynts, necke and forepart of their head. Hippocrates by his *Hipp. de morb. virg. Item de morb. mul. li. & de nat. mulier.* curious observations of these matters, traceth (as I may speake) and discovereth all the traces, footsteppes, of these defectes, from moneth to

monethe

monthes, both in maides and women, even from ye first morbosus apparatus, ~~thereof~~ growing; as from the egge, untill it be come ~~[illegible]~~ to his full consummation of fethered mischiefes, as to the flying byrd. In like sorte Mercatus, following his steppes, doth thus deliver it; out of Hippochrates, speaking of the narrow veynes in maides: Besides that the bloud, wch is praepared thus to be vented, is somewhat thick, and by litle and litle gathered in ye veynes of ye mother, those veynes also being streight, no meruaile though they be altogeather stopped up. by wch occasion it cometh to passe, that maides are so discoloured, & often caught with slow & obscure fevers. But if those said courses doe altogeather transgress their due time and keepe awaie, when age requireth them, then come more evident fevers & greater obstructions, wch doe not only beset ye mother it selfe, but the nutritive partes, yea almost

Merc. de mul. aff. li. 1. ca. 3.

Mauric. Cord. de morb. virg. Item Vales. com in Epid li. 3. sect. 3. aegru. 12.

almost all the bowells likewise. By whose consent moreouer
either y^e principall members are then affected, or els
y^e young woman, by litle and litle is brought into
greater evells. Besides, if that menstruous bloud, w^ch
aboundeth now, being retayned beyond natures time,
do get some qualitie of putrefaction withall, then
are they miserablie afflicted, w^th yet more vehement
& forcible fevers. Like as also, if that bloud become
in some otherwise affected, without putrefaction,
then, for to haue them often payned in their heades,
w^th gnawings in their stomaches, tormentes in their
bellies, wearines in their bones, and verie manie
other diseases, I take it by observation, for a thinge
most certayne. If then it stand both w^th reason,
& our best authors, that menstruall suppression,
worketh not such height of evills, on a suddaine,
but by little & little, in the bodies of women, and
also that those evill degrees, according as they
grow, doe from time to time, notifie themselues

Vales. also in li. 3. epid. sect. 3. aphor. 7. Gal. meth. med. li. 2.

by

be some agreable effects flowing from them (Nam dum motus manet aliquid causæ, et symptomata aliqua illorum restant.) Then seing M Glouer stood in perfect health (as I haue shewed before) within three dayes before she fell into this misery, and was but then at such tender age, as that nature could not reasonably be suspected of emptie-ments, but rather of concipients; I am much deceaued if I haue not better reason, to conclude, that M. Glo. was not defrauded of natures dew, in this point; and so consequently, had not the mother, through menstruall suppression; then D Jorden hath, to affirme it, vpon this only ground, that manie young women, haue it, through this cause. Furthermore, if Ma. Glouers affliction had growne from this cause, then must her fittes haue ben more strong & vehement, at those monthly periods, and againe more meeke & remisse, in the intermediall times; because a disease more vrgeth in hora motus materiæ quam quietis. So speaketh reason, so confirmeth authoritie, so ratifieth experience

Vales. in epid. Hip. 4. 2. sect. 3. sub init. Hip. epid. l. 1. 3. sect. 3. ægr. 11. 12. Vales. com. in eode.

daily

certenly. But there was obserued no such thing to be obserued in Mr Glouers case: therefore she was not sick of this disease. Againe if menstruall defect had made the obligation at first, then menstruall fluxe must haue come to the solution at last. But so it did not, therefore her sicknes had no dependence thereupon. But (will he saie) this is no necessarie consequent: for the solution of the disease commeth not alwaies wth evacuation of the humorall cause concomitant, no not in our hypothesi. I saie it doth, in ours especially: admitting no exception but this, where the matter is translated to some other region: wch then commeth to one of these two issues; either there to be evacuated (as per vomitum vel secessum etc.) or els to breed another disease, wch cannot then be called a curation, but rather transmutation of the sicknes. This metastasis was not to be found in M Glouer by neither issue: therefore my argument standeth good.

Hipp. de morb. mul. li. 1.

Hippo. de morb. sacro. sect. 15.
Nicol. Roch. de morb. mul. cap. 5.
Paul. Ægin. de re med. li. 3. cap. 71. com. cu propr. obserd.

good. The like maner of argument I fetch from the evill chaunge of windes, namely into the South; wch Hippochrates proveth, by an argument a maiore to make hurtfull alteration in such diseases. To conclude, as effluxe of humor in the declination of the fitt, is an argument of the generatiue seede degenerated into a cause of the evell, so a croaking noyse, spreading over the bellie, is a signe of declining of the menstruall suffocation: like as, often risinge, or breaking winde by the mouth, is comonly seene in ether fitt, and geveth ease to both the kindes. All wch things, being utterly absent from M Glover, do wth the rest, both of signes & causes, averre, as much as I have taken in hand to prove, and more then ever D Jorden dreamed thus to heare; namely, that Marie Glovers case was not the suffocation from the mother

# Chap 7

## That Marie Glover was vexed w^th an uncleane Spirit

By these thinges maie the iudicious reader per-
ceave; that, seeing this one Canon of Hippocra- See above pag.
tes, hath brought forth the consideration of so
manie matters, of no small emolument or value,
to the purchasing of light for the finding of
this truth; it is too probable, that if his minde
had not been taken up aforehand, with preiudice,
and so his taste marred with other mens opinions,
D Jorden would (out of his learning, which in
no wise I extenuate) have deduced, from this, and manie
other rules, both these and manie other such arguments,
to have led him [illegible] and conducted him cleerly
out of the maze of those maie bees, wherein plainly
he hath lost him selfe. Notwithstanding all that is hitherto
said, I see where he is not settled; and perceave with Hippocra-
tes

Hip. li. 4. de morb. sect. 32 tes, that it is necessarie to bring manie arguments, for
the remouing of opinions, wch stick fast in mens mind
if a man intend to bring his auditor from his first rec
ued opinion, to beleiue him. Now therfore I will turn
Ch. 1 me from the negatiue proofs, to that taske of the aff
matiue, wch Dr Jorden (wth no little confidence) impose
upon me, in these words: where as all other diseases
are knowne by their notes & signes wch resemble their
cause, as choler, flegme, melancholie &c. haue their pro
per markes, corruption and putrefaction their proper
notes, and malignitie his character, so there must be
some note or character of a supernaturall power in
these cases (as extraordinarie strength or knowledge
or suffring) or els we haue no cause, but to think them
pag. naturall. I haue alreadie confuted this conse-
quence both by reason and authorities heretofore.
Howbeit, for his characters of supernaturall, in one
particular instance, I am also prouided, if he be
reasonable, wth sufficient store to satisfie him. For
as in the former chapter I haue proued, that neither
generatiue seed, nor menstruall bloud, were offensiue

in

[illegible] ... et multas pustulas sparsim per

26. Brassav. in morbos in hac aetate finiri vidimus, et multas pustulas sparsim per
corpus, et in mulieribus multas praefocationes, quae erumpentibus

in eund. aph. menstruis sanatae sunt. that is, we have seene manie falling
sicknesses finish in this age; and manie pustules dispersed over
the bodie, and in women, manie suffocations from the mother, or healed
by the comming of the tearmes. Hollerius hath these wordes:

Holl. in coac. Virgines et convulsione tum comitiali, tum propriè dicta, alijs quoque morbis
praen. Hipp. puerilibus vindicari, quo tempore primum menstrua erumpunt, Hippochrates
li. 2 sect. 2. scripsit, et experientia confirmata res est. that is, That girles are
22. quit of convulsions, both epilepticall and propper; as also of other
disseases of childehood; at such time as there monethes doo first
breake forth; both Hippochrates hath written it, and also by
experience it is a thing confirmed. whereto this man [illegible] added out

14

Moreover he is here to understand, that, (as we have [heard]) he never enquired, that M. Gl. bodie enioyed this dew of womanhode about the end of Julie next after the day of her heavie visitation, and from thence firste continued by orderly periodes, (I suppose) well answering measures, for a yeere after, that I was previe unto, and so to the daie of her death, for anie thinge I knowe. Here then D. J. must needes be much cumbered: seeing so manie hundredes will witnes, that iij monethes after that time, M. Gl. fast began to growe to such extremities, the fittes having forsaken her [illegible] for the [illegible] in false more illevable termes for Hippocrates his saide rules against him: Convulsioni solutio est, si

Coac. praen. Hip. li. 2. Sect. 2. 23. mulliebria principio appareant, neque febris accesserit. i. It is a solution to the convulsion, if the course of women appear in the beginning, and there be no fever. Againe, Plurimi vero morbi pueris indicantur

Aphor. sect. 2. 28. it. li. 5. 7. alij quidem quadraginta diebus, alij septem mensibus, alij septem annis alij autem ad pubertatem accedentibus. Qui autem pueris perduraverint et non fuerint finiti circa pubescentiam, aut foeminis cum menstrua erumpunt, diuturni fieri consueverunt. i. Verie manie diseases ar iudged in children, some in 40. dayes, others in seaven monethes, othersome in 7. yeares. and there be that reache to stripling age. But those which continue in boies, and firmly hange about such time as youth doth bud, or, in maides, when their monethes breake forth, such use to stick by it and become of long continuance. Now to applie our instance to the first sentence; M. Gl. had no fever: her course came, about iij monethes after her first visitation, not long after the [illegible] convulsions began; yet no solution nor case of the disease ensued them. The other Aphorisme, hath a double overthrowe by it. for neither had she release by the coming of

disease cureth them, the other Aphorisme, that a woman
overthrowe by it. for neither had she anie by the cominge of
her monethes, as the first yet therefore intendeth; nor yet did
her disease, ~~also~~ by staying that opportunitie of naturall crisis,
become inveterate, and of good continuance; as the latter yet
though doth plainly affirme these aphorismes were not only
Gal. in li. 3. Aphor. 28. et de morb. vulg. li. 6. com. 5. tex. 26. true in Hippochrates times, but in Galens also, as he beareth
witnes in sundrie places. and that our times are not lesse,
there is or is of the best, in the name of all the rest. Brassavolus
expounding those rites agreeinge writeth thus: Nos multos comitiales
Brassavol. in eund. aph. morbos in hac aetate finiri vidimus, et multas pustulas sparsim per
corpus, et in mulieribus multas praefocationes, quae erumpentibus
menstruis sanatae sunt. that is, we have seene manie falling
sicknesses finish in this age; and manie pustules dispersed over
the bodie, and in women, manie suffocations from the mother, ar healed
by the cominge of the tearmes. Hollerius hath these wordes:
Holl. in coac. praen. Hipp. li. 3. sect. 3. 23. Virgines et convulsione tum comitiali, tum proprie dicta, aliis quoque morbis
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quit of convulsions, both epilepticall and propper, as also of other
disseases of childehood; at such time as there monethes doo first
breake forth; both Hippochrates hath written it, and also by
experience it is a thinge confirmed. whereto this maie be added out

Valesius in li. de epid. sect. 5. text. 25. Valesius: Nihil magis medicis receptum, et experimento cognitum, quam puerilis morbos, fluentibus menstruis, mulieribus, pueris vero, in adolescentia, finiri. i. Nothing is more received among physitions, and knowne by experience; then that the disseases of childehood ar finished by the menstruall fluxe in yonge women, and by the entring of youthfull age in boyes.

I thinke now, that it standeth D. J. greatly in hand, if he will not have fall out with his maister ... to set so downe such sound and commodious reasons, first this M. Gl. was neither cured of her accident suffocation from the mother at the coming of her monthes; but had it still, and grew farre worse, within iij monthes after: and secondly, when she was, afterward, so cleane quit of it as might be, by likelyhode, it seemeth there have continued upon it her incurably.

in M. Glovers bodie, so I purpose here, to publish such effectes, as those causes, howsoever they had offended, could never have produced. To praetermitt that huge swelling in her throat, wth the monstrous motions in brest & bellie, that uncouth rowlinge round of her feet, and ugli distortion of her necke bones & chine (though they be characters of transnaturall causes) as thinges sufficiently spoken of, upon a iust occasion, in the former Chapter; I will here beginne wth the beginning of her evills, the first shutting up of her throat against swallowing, and so held for the space of 18 dayes; wth sundrie fittes in euerie daie of dumbnes & blindnes, gaping often wide, and receauing downe her throate, as farre as anie bodie could thrust their fingers, wthout anie offence or provocation, either of choaking or vomiting: and this upon sight & speech wth Elizabeth Jackson, one not suspected then, but convicted since of witchcraft. There went but a thin paire of sheares betwene soundenes & sicknes. The maid was eating of a posset, she had but a short parliament wth this woman, she is instauntly unable to swallow one drop more, and presently

The 1. Character of supernaturall.

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Bapt. Codronch de morb. ven. li. 3. cap. 13.
Alsaratius cap 34. de Epilep.

after that, taken dumb & blinde. Doth not this meeting togeather, of such symptomes & circumstances, discover some character of supernaturall: and that not so much to the common people, as to the phisitions: for, that there is no naturall disease, that carieth that stamp upon it, either in the beginninge, or processe of so manie dayes. And all the booke cases & private observations, which D Jorden bringeth, when they are compared with this, are but idle & addle instances. But like this hath ben seene in other demoniackes, whereof Wier bringeth us more then one, which here I will not sticke to set before the readers eies. One is of certaine nunnes dedicated to St Bridget, not farre from Xantes, which being manie other waies vexed by Sathan, had, by fittes also, their iawes so taken, as that they could swallow no meate. Another among the monkish maydes that were possessed, Wierus saw, by the name of Judith, who besides the cruell convulsions she suffred, had her iawes so shut up, as that she could admit no meat, and her tongue sometimes holden that she could not speake. Prosper Aquitanicus writeth, that

Wier de praest. daem. li. 4. cap. x.

li. 4. cap 12

Prosp. Aquit. li. 6. de praedic. et promiss. ref. Wiero li. 5. cap. 31.

at

at Carthage, there was a certaine Christian maide, who being in the bathes, and unmodestly behoulding a picture of Venus wth feigning her selfe like it, was presently possessed of the Divill, and namely in her throate, that for 70. daies & nightes togeather, she was not able to swallow either meat or drinck. These cases in effect come neer to M Glovers pretension, and do confirme our first character, gathered out of some signes & circumstaunces set togeather. Another like to this, maie this be collected: when this maid was amended the aforesaid Eliz. Jackson, some six weekes after her first ungracious salutation, came to Glovers shop dore, and bestowed a double view upon his daughter, who then was eating a peece of bread, the fruit whereof was, that the bread then in chewing fell out of the maides mouth, and the maid from her stoole into a new grevious fitte, wch fitt she kept afterwardes, to the hower of her deliverance, for entire sustenaunce that she tooke. Adde hereto, that her fittes had, after that, divers such other encreases, by divers such interviews, as appeareth in the Narration. And when as

The 2. Character of Supernaturall.

Nar. pag.

that

that old woman did heare the publique brute, that M. Glouers matters stood in these euill termes, she gloriously tooke vpon her the matter, geuing her God thankes, that heard her praier, and stopped the mouth & tyed the tongue of one of her enemies. Nar. pa. I hope an euill death will come to her. And at a nother time she spake; The vengeance of God on her, and on all the generation of them. I hope the Diuell will stop her mouth. Now that this woman had a good seruant, attendant vpon her curses, maie ~~here~~ appeare, here by these wordes, and by this consequent, which we haue from a testimonie geuen in euidence, before the bench at her tryall: this namely; that, he a certaine man, who ought her a little mony, being out of towne when she came for it, she praied God, he might breake his leg, or his arme, before he came home againe; and it came to passe, for his arme breaking, accordingly. Out of this, I thus collect my Character. Here was a straunge sequele: no naturall causes precedent (as I haue

shewed

shewed in the former chapter) it encreased at
everie meeting wth that old woman: who was
a cruell curser, and therefore a fitt mistresse
for the divill, and who did assume to her selfe
the maydens affliction; as the effecte of her im-
precations. A third I haue of the same suit. A 3. Character of Supernaturall.
One daie, Elizabeth Jackson sent to this Marie
Glouer an orange, as in a qualme of kindnes
The wench tooke it no lesse, & kept it in her hand, Nar. p.
smelling often to it, the most part of that day. but after ye de
(it was obserued) the same hand, arme, and
whole side were depriued of feeling & moving,
in all her long fitte; and not before. Now
here was not the womans presence, but her token,
no feare, nor anger, but contentment & good
liking: yet euen so, the mischeife as well encreased.
ffourthlie her neck would sometime be stretched The 4. Character of Supernaturall.
forth much longer then natures stint, her
face becomming, meane while, much lanker and Nar. p.
thinner then before. ffiftly, lying in a fitt

her

her face vpright, and her bodie stretched out at length *The 5. Character of supernaturall.*
you might haue seene her whole bodie, all at once,
suddainely snatched downe towards the beds feete,
a foote length, from the place, wherein she laie before.
Here we haue a question about the second generall
kind of motus, wch is *latio* or *localis*: for here *Gal. de nat. fac. li. 1. et alibi*
is a bodie remoued, from a place where it was
laide, to a place where it was not laide. It is to
be enquyred how it commeth thither. The meanes
must needs be one of these two, an inward prop *Gal. de vs. part li. 11.*
power, in it selfe, that so did moue it, or some out- *Gal. de sani. tuend. li. 2.*
ward force that caried it. By anie proper power
in it selfe that motion came not, for asmuch as
it was altogeather, & at once, the motion of the
whole beginning at no one part. wch thing is con-
trarie to naturall in all sense, & comon experience. ffor none
of vs can go or leap, or turne our bodies being
laide, otherwise then by thrusting forward, to our
purpose, the whole, by some one part at the least,
and that one part remoueth last, & not wth the first.
This motion therefore could be no action of the maid

but

but rather a passion or suffring of some externall straunge violence. That could not be the suffocation from the mother, nor anie other naturall symptome, therefore heere we haue a supernaturall character.

Sixtly. The variable weight of her right arme in all her long fittes, so as sometimes you might tosse it, as if it had bene made of cloutes, but slightly lapt togeather; sometimes againe it helde waight proportionable to his magnitude. also of the whole bodie; at some times proued; as appeareth by Mrd Champes deposition, before the Iudges.

Nar. p.
The 6. Character of supernaturall.

Seauenthly In the time that she gaped so wide, as seemed exceeded naturall vse, and wch she could not come vtter, by anie willing endeauour, when she was well; euen then, a violent blast brake out from her throat, sounding tesh, with such an accent as amazed as manie as first heard it. As likewise was froath spit out of her throate, in the time of like gaping, at her deliuerance. Let the reader consider the places in the narration, and then iudge.

Nar. p.
The 7. Character of supernaturall.

first

first, whether anie man can so doe; and especiallie ye
maide, in that insensible condition, wherein she then
laie. Secondlie if it were not voluntarie, what
symptome it can be named, and unto what dis
ease it apperteyneth. If it can be referred to
none (as I beleeve verelie it cannot) we must
take it for the character of some straunge guest,
whose workes are workes of blaspheme, and abusion
of the creatures of God. Eightlie, I observe, that

The 8. Character of supernaturall.

coupling of contrarieties, more then ever is seene
in kindlie sicknesses: as in an extreme rigiditie
of the whole bodie & abolition of the comon sense,
to have certeine partes move sichtiallie & in
methode. Such as were the rising of her bodie
about the midle, and doing those antike gestures,
spoken of, in the    page of the narration, the cary
ing of her handes to her mouth, & back againe
wth the opening & shutting of it, at such direct
& strict momentes of time, wth the uttering of
so manie & such wordes, and no others, nor moe,
nor fewer, as is to be seene in the    page of

the

the Narration. And the lifting vp of her armes over her head, in such curious fourmes of exact and inimitable gestures, described in the page of the Narration. Here againe we come to examine locall motions, that we may finde at length, whereunto these pretie ones must be referred. If there was no supernaturall cause, then were these actions either *secundum naturam*, or *præter naturam*: that is, either according to nature working freelie & at libertie, or els, as she is by some disease full cause diuerted, or impeached. If by nature, then voluntarie; but such were not hers, of whome we speake; for she lait (now) voyde of all sense. If by diseasefull causes, perverting the faculties or instruments of moving; that symptome, must haue bene shewed in one of these two fashions: diminution or deprauation: but all weakened or lessened motions stands raunged vnder voluntarie actions, and must here be rassitered wth their Captaine. Depraued motions are of fower sortes, trembling, conuulsiue

*Gal. li. de symp. differ.*

*Tremulus*
*conbulsiuus*

palpitans vibrans

vulsive, panting and yexking out or ~~[illegible]~~ foyming. As
for trembling, panting and ~~[illegible]~~ foyming, everie man
will quit them in this case. Now if we find it not
in Convulsion, then it is no where wth in the Phi-
sitions compasse. Convulsion in deed, hath this
in comon, both wth his fellow symptomes, and this
our case, that it is *praeter voluntatem*, and, be-
yond his fellowes, hath thus much more comunitie,
wth our motion in question, that it is a drawing
of the muscles towards their originall, and conse-
quentlie moveth the member after the waie of na-
turall motion, But here then. I shew an essentiall
difference betwixt them; that Convulsion is a rash
inconsulted motion, from the beginning to the end,
destitute of all direction, & sciential guiding to
anie shew of dest. Ours on the contrarie, was
an ordinate ruled motion, scientially limitted
and guided, from the first to the last, to an appa-
rent shew of dest. Therefore this methodicall
motion, that I speake of, in this place, was no
Convulsion, and consequently neither to be found wth in
the Jurisdiction of phisike; nor yet in the whole Co-

Gal. loc. aff. li. 3. & li. de trem. palp. et Conv.

mon

mon wealth of nature; taking nature as we do in
this discourse. Wherefore we haue here no remedie, all
things being diligentlie considered, but to resume
againe, that member of our counterpine distribution,
wch was layd aside; whilest other appellant causes
might speake for them selues, and were shined vpon, wth
asmuch fauour of the Court, as they could deserue. Wch
although I here abandon, geuing sentence on the side of
supernaturall, yet to the end they shall complaine of no
iniustice in me, I leaue them wth this hope, that if they
bring anie aduocate, that shall better proue their right,
this sentence shall not debarr them hereafter. In the meane
time, let their fauttors geue me leaue, here to pronounce
a Character of supernaturall; chalenging that spirite of
pride, maliciousnes & blasphemie, as the cause of these.
ninthly that noted motion of a warbling or flickering, The 9. Character of supernaturall.
ioyned wth a certaine iolt from the throat downe into
the brest and bellie, wch happned in the declination of Nar. pag
her fitte; at the loosing & setting free euerie ioynt
and member of her bodie, which before had ben holden

voyd

voyd of feeling and moving, as is to be acknowledged by
sundrie places of the storie. As also it appeared at the
asswaging of everie pange. This was neither of blood
nor alliance, to any symptome of the moving facultie
and that being so, is worthie to be excluded all the
coastes of our profession. It is likely rather, that
here Sathan was willing to insinuate wth some osten-
tation, the place of his abode, during the time of quiet
betweene her fittes. whereof also some shew appeared,
in that the bulke of her bellie kept bigger then naturall
all the time of her affliction, and fell as manifestly at
The 10. Character of supernaturall. the moment of her deliverance. Tenthly that strange
fitt, wch the maide was ever cast into, at the open
Nar. pag. presence of that same Elizabeth Jackson. ffor both
that was no fitte of the mother, in anie kinde of re-
semblaunce, and it came at the presence of no visible
Bapt. Codronch. morb. ven. li.3. cap.13. creature, but of hers only. This is no new note of
witchcrafte, but hath bene observed of others before
The 11. Character of supernaturall. this time. Eleventhly, that, at the touching of the
said Elizabeth Jackson, the maides bodie had tumbled
and wallowed over unto her, in chalenging wise,

so

so oftentimes, and to none others touching, for manie
weekes; yea perpetually to none others, except she
were in presence. The maid could haue no aduantage
hereto, by the sense of feeling; for of sense and
vnderstanding she was vtterly depriued, at this
present, as I haue declared elsewhere. And cap. 6
therefore this was as good an euidence of super-
naturall, as to haue a dead bodie bleed at the
presence of the murderer, or looke at him with the eyes. 12 The 12. Character of Supernaturall.
that at the secret presence of the said Elizabeth
brought in, when the maid was, in one of her
ordinarie fittes, the bodie instauntly altered,
from a dimie, into a totall depriuation, of sense
and mouing; as in those other fittes, which began
at the open presence of the witch. 13 the voice The 13. Character of Supernaturall.
hang her, or honge her, in the maides nostrills,
began, soone after the comming in, of Elizabeth
Jackson, and continued (without intermission) for
euerie breath one repitition, vntill she was cleer-
ly departed the house againe. A man can not

say

M. Gl. was vexed with

say precisely, those were the words, but that the voyce
sounded nearest them of all other wordes. And that
it did, sometimes more, sometimes lesse, as the storie
deliuereth.) At that time, when the Lady Brunkerd
was present, there was wth her, a certaine gentle-
woman, altogeather setled, to ascribe whatsoeuer
she saw, to the passions of the mother; I neuer saw
anie more manifestly possessed wth preiudice; when
she had listened long at a tyme, & often, to the sound
of this voyce, I pressed her wth some importunitie, to
declare openly to vs, what that voyce was like, in
her best iudgement, and finding her still loathe
to speake to it, I vrged thus, is it not likest that
she saith, hang her? no, quoth she, but hunger.
By this the reader may perceaue, what manner
of voyce it was; and seeing it so pursued that
woman, and none els, whether it were a charac-
ter of supernaturall or no, I recomend it to
The 14. Character of supernaturall. the reader. 14. Is the tossing of the maides body
at the saying of the sixth petition of our Lordes
prayer, only at those times, as she said word of

all

all sense; and at none other. ffor at all other
times, when prayers were made, she would shew
by the gesture of that hand wch she could moue, that
she devoutly ioyned wth them in her minde. At the
time of Elizabeth Jacksons arraignment, the body
was tossed also, at these wordes, Lead vs not into temp- Nar pag
tation; namely when Eliz. Jackson was caused to
saie the Lords praier; as also at these wordes He
descended into hell, when she said the christian be-
leefe. These be things that Galen, (no, nor Hippocra-
tes,) never saw in phisick, and therefore I am sure,
he must know more then they, that can assigne them
place wthin the compasse of our profession. But
well doth this signe, challenge his seat, by other
like cases reported of Demoniacks, by Wierus, Wierus li. 4 cap. 11
and the booke of the witches of Warboys: where,
at the invocating the name of Jesus, the parties
afflicted were suddainly moved, or tossed and one
especially, I finde to have bene troubled, at those
verie wordes, in like sort, deliuer vs from euill. This Fincelius de
manie badges have I found of supernaturall causes miraculis li. [illegible]

in

M. Gl. ~~[illegible]~~ was vexed with

in M. Glovers case, before that ioyfull day of her deliu
eraunce. And as no daie cometh to us, wthout some
profit, if it be well imployed, so how should this day,
be unserviceable to our purpose, wherein Sathans proud
armies were so gloriously vanquished, by our Lords
humble hoste: not matching in the strength of flesh
and bloud, nor using the weapons of worldly
warfare, but by the soveraigne power of Jesus
our King, and by his sanctified weapons, of
faith & fervent supplication, Let us approach
neerer (then) to the view of this daie, and see
what it affordeth further, to the augmentation
of the former number. 15. The fitt that daie
was notoriously altered, in these 3 circumstaunces:
in the time, in the whole fashion, and in the continuance.
ffirst for the time, it began about 9 of clocke
in the forenoone, wch was an anticipation, hol-
ding no proportion wth the precedentes. ffor
her former ordenarie fittes, began first at 3
of clocke in the afternoone, and held them con-
stantly to that hower, untill divers trialls were
made, of the presence of that old woman, so often
named, by every one of wch, her fitt both antici-
pated

The 15. Character of supernaturall.

paced; and was eeked out in length. but all by
litle and litle; so as in a 3 monethes space, it had
gotten almost 3 howers time in seconde comming, and
extended it selfe further, by 6 howers space in con-
tinuance. Wch the prudent reader must be in-
treated to note, to understand the reason, whie ye writer of the report of Mr Glovers deliverance, saith [A seeming contra-… taken awa-…]
her fittes were wont to begin at 3 or 2 they did
so in deed, but he knew not, that they came at
length betweene xii and one this by the way.
But to my purpose, seeing now this dayes fitt,
is testified to have begon about 9 of the
clocke, here must be graunted a marvelous
disproportion, betwene this fitte, & the prece-
dents, touching the quantities of anticipation.
The like I conclude (though in a contrarie sorte)
for the length of the fitt. Wch by how manie
howers it began rather, by double so manie
it was cut of sooner. God declaring by the
first part of the daie, that he approoved their
enterprise, by his gracious presence, making it
an intollerable terror, yea a furious agonie unto

the

the adversarie; and by the latter part, geving them a pledge of his victorious arme, and sweet acceptance of their sacrifice; by casting out Sathan, the implacable enemie of mankinde, in the verie middest of the battaile, & in the height of his most raging encounters. Thus much for ye time. now to the fashion. 16. This was neither like the fitts called ordinarie (which she should have come that daie) nor extraordinarie, which she was thrown into, at the presence of the witch. The dissimilitude, more particularly set fourth by the author of the Report, I will here comprehend in these two principalls. the symptomes changed, and ye tenor interrupted. The change of symptomes, some being absent, namely those motions of her handes to her mouth, of her armes over her head, and of those warbling iolltes downe her brest: others present, and that other such, as in former times she had, though not of 3 monethes space, or els new, that never appeared before that daie: such were the wagging of her chap, which huge gaping

(margin) wch was about 6. of ye Clock in ye Evening otherwise ye fitt had contynued untill midnight.

(margin) The 16. Character of supernaturall.

(margin) Antick gestures described in ye Narr pag.

s

ye foaming. the moving of her bodie from the preach-
ers, ye ughlie countenaunces made towardes them,
as menacing or scorning them &c. The tenor of the
fitt was here interrupted 3 times, euerie one
affording a long praier of the maydes between,
a playne noveltie in her case; and an excellent
demonstration of Sathans forcible repulse. 17. Report pag. The 17. Characte of supernaturall.
The vehementie of this fitte (likewise) about
others, was notable, as whosoever readeth and
compareth shall easily finde it so, especially in
the last conflict, wherein the divill (as it seemed)
set all the handes he had, to worke, and bestirred
him to the uttermost, to quell her life, or keepe
his hould. When D. Jorden, or anie other for
him, shall, from his suffocation of the Mother, or anie
other sicknes, render some ~~[illegible]~~ competent reason of
these alterations, wch this day brought unto her
fitte; then will I wipe these 3 last, out of this
catalogue of supernaturall characters. Untill
then, they must be reckoned worthie place, (at least)

in

~~[illegible]~~
The 18. Character of supernaturall.
Arculanus in 9. Rhasis cap. 15.
Report. pag. 37.

in this our subiect, what intertainment soeuer they shall finde, in all other cases of like nature heerafter. 18. In asmuch as this cure was atchiued by spirituall meanes only, the corporall laid aside, and that heerin doing, a principall man of the action in his prayer, vrged the Lord to heare them, the rather for yt they took no indirect meanes or course for remedy but went directly to him &c In a case of naturall sicknes, it had ben vnlawfull to haue said so; but the answere of God proued that his contestation was true & allowed; therfore this also was a signe of supernaturall cause. 19. Both the praiers of the maid, when she recovered, and of diuers of the preachers, were directed vnto God, expressly for the casting out of Sathan. This course, yf the case had stood otherwise, had ben so far of obteyning a blessing, as that it must needs haue provoked, the displeasure of our Lord against them, for so perverting his holie ordenaunces, & offring vp the sacrifice of fooles vnto him. But contrarie to this, our most gracious heavenlie

The 19. Character of supernaturall.

fa

father, was so well pleased wth their importunate
praiers & vehement cryes in this behalfe, through
his deere sonne, our Lord Jesus, in whom they were
accepted, that never men depted wth more reioy-
cing spirits, nor wth greater assurance that
God had hearde their prayers, and was well
pleased towards them in that deide. ffor fur-
ther confirmation whereof, must be added, that
some of them, after their trembling praiers, others
in the middest of their wrastling wth God, were
so inflamed in their spirits wth strong & ioyous
assurance, that they cryed out, he fleeth he Rep pag 36 & 45.
fleeth. A thing well knowne, to all that are exer-
cised in the heavenly psalmes of David, to be su-
table to the worke of Gods spirit, namely to give
a kinde of warrantize to the conscience of him,
that rightly powreth out his deprecations unto
God, that he becommeth manie times, as certaine-
ly assured, of the thing he hath asked, as if it
were, even then, alreadie accomplished before his
eyes: so as even then also, he giveth thanks before
he

he ariseth vp from prayer. And so did these christian sol-
diers at this time, vpon the like ground, wth these two
Rep. pag. 41. raging acclamations to their brethren, insult vpon,
that foule malicious Divill as another in his praier,
The 20. Character of supernaturall. rightly tearmed him. 20. Her bodie shunned the prea-
chers that prayed, as if she could not abide them: and
wth most monstrous gapings, and sundrie other detestable
countenances, turned her face toward them, as to out
face and disturb them, that most confidently called
for help against ^Sathan ~~them~~. Insomuch, as when one of
the preachers, in the middest of those blasphemous abu-
sions of Godds goodly image, prayed God to rebuke
that foule malitious divell, she suddenly (saith the
spirit) though *blinde, dumbe and deafe, turned
to him, and did bark out froath at him*. So
did she to others that stood over her, *cast out foam,
vp to their faces; her mouth being wide open*. There
is no cause, that I can understand, why the suffo-
The 21. Character of supernaturall. cation of the mother should have been in such a case.
A lightning befor death 21. There is a condition wch we dayly meet wthall in the
practise of physick, called *ultimus naturæ conatus*, when
the

the sicke partie is verie neere unto death, and a litle be-
fore his departure, hath a suddaine alleviation or light-
ning (as they call it) as though he should presently re-
couer. This is when the soule, having gathered toge-
ther the remnant of the spirites, not yet wholly spent
& dissipate by the sicknes, fortifying wth them the most
indigent faculties, to her power, chargeth the disease-
full causes, eurie where, upon a suddaine: as to take
^away once for all, her feare, of that unwilling seperation
from her bodie. And by that meanes, albeit she pre-
vaile not utterly, yet such a repulse she geueth the
sicknes, at that time, as procureth an apparant
cessation. howbeit having now paid the price, of
the losse, of all her men of armes, for this litle
poore victorie, she of necessitie, geueth place at the
next assault, that the sicknes maketh. Even so
(according as there is a resemblance in contraries)
Sathan in this poore patient, being at this
period, invaded by the Angell of God, in everie corner
of his habitation, & finding no abilitie to keepe his
hould anie longer, enlargeth yet his malice, to the

sup-

Mark. 9. 20. 26. supplie of his might, and desperately attempteth, as
Isidor. sentent. li. 3. cap. 5. his uttermost act, being cast out him selfe, to carie
out life wth him. ffor so it followeth here in the storie
that she fell downe suddainely into the chaire, wth all
signes of death accomplished. In wch case she
remained not long, er life was put into her againe;
Rep. pag. 47 and therewthall, the hearers of euerie one filled wth
Psal. 126. 1. 2. gladnes and thanksgiving. Like as when the Lord
brought the captiue multitude of Sion we were
like them that dreame (said the church) then was
our mouth filled with laughter and our tongue wth
Mark. 9. 26. 27. ioy &c. Some dæmoniacks in the gospell, cured
by the word, of that eternall word, had this signe,
at the eiection of Sathan. But in no curation,
by receipts of any naturall diseases, hath it so
hapned at anie time, that euer I could see, read,
or heare of. If D Jorden can furnish vs wth some
instance he mai doe well. And it is not safe for
his cause, to detract to do it. except in the stead
thereof, he deliuer vs good reason, how in this curing
of the suffocation of the mother, this might happen.

To

To conclude, the maid felt something depart out of her; Rep. pag. 56.
and therewithall felt such a freedom in all the faculties and The 22. Character of supernaturall.
instruments of her soule and bodie, as caused her to spring
out for ioy, and breake out into this new & heavenly
note, The comeforter is come. O Lord thow hast deliue- &
red me. havinge then in her owne happie person,
the practicke feeling, of that eterne and universall
truthe; Where the spirit of the Lord is there is li- 2. Cor. 3. 17.
bertie. And againe if that sonne make you free, then Joh. 8. 36
are you free in deed. Yea herein had she an experimentall
proof of that promise, of the sending of the comforter, Joh. 14. 16. 26.
which the everlasting truth hath made, to all that aske Joh. 16. 17.
in his name. And herein her lott was made like to
her grandfathers, in necessitie of comfort, and re- Rob. Glover
ceaving it in due time; but her testimonie the verie martir. see
same; The comforter is come he is come. he is come. Acts & Mon.
Hereunto I adioyne, that then, so observable coun- pag. 1712.
tenaunce of maiesticall comlines; which by the waie
of antithesis, in contrarie causes, the Lord our mightie
redeemer, was pleased to affect their eies withall,
to asmuch comfort & reioycing, as they had, not long

before

before, conceived sorrow and heavines by the contrarie. That hereby all maie be taught, not to feare the malice of Sathan himself (therefore not of lesser enemies) so long as we have faith in the Lord of life, but be assured, that all his rage & stormes against us, shall finally be frustrate; and how deformed and shamed soever, he maketh us, in the daies of our humiliacon yet we shall finde a full recompence of glorie in the daie of exaltation. And although to the children of this world, the exercises, schoolings & afflictions of the righteous, seeme to lye in equall balaunce wth the wicked, or els to be more horrible; yet the end shall tell of great difference; and preach the plenteous mercie of the lord, to all that in faith and patience, importune & waite for his seasonable comming. And where the Lord, by such successe, and shining of his countenance, both inwardly & outwardly, is pleased thus to notifie the happines of his benevolent favor, and propitious presence to his prospered enterprise, there, doe I beleeve, hath bene no errour, neither in the substance nor end of their

sup-

supplication. Now the substaunce hereof was, that this maid might be delivered out of Sathans possession: therefore I conclude, that by the hands of Sathan her bodie was then tormented.

# Chapter 8

## Answeres to certayne obiections, made against some thinges, in the later ij Chapters.

My Catalogue of supernaturall characters, in this case, thus accomplished, D. Jorden will require, no further answere (as I thinke) to the authoritie of Avicen, of the Divells perverting the complexion into ye nature of black choler, himselfe departing. If he doe, I turne him over to the learned Valesius, who hath answered it alreadie, & is able to save me this labour. In ye first chapter of his booke, D Jorden urgeth out of Hippochrates, these two arguments. pag 3 cap. de melancholia Phil. sacr. c. 28

the

the first, that Characters of a supernaturall cause cannot in this case be rendered. This is now answered his second wth he professeth, as largely it is, that these symptomes do yeeld unto naturall causes, and are procured, and also eased by such ordenary meanes as other diseases are; and therefore they must needes be naturall &c. Although D Jorden in these wordes, & in all that page following, speaketh directly of the Suffocation of the Mother, and the symptoms thereof, shooting verie wide from his marke, as I will show in the Chapter ensuing, yet forasmuch as in this place, he hath an eye also to our present instance, I must take knowledge, that by these wordes; these symptoms do yeeld unto naturall causes, and are procured, and also eased by such ordenary meanes as other diseases are, he meaneth some symptomes (at least) in Ma. Glovers case; although not all, nor many. Which thing he declareth more plainely in these wordes afterward: demaunding; What equalitie of contrarietie, either in

degree

degree or in power, can there be, betweene a superna-
turall suffocating power, and the compression of
the bellie and throate. This seemeth to touch our
case, for asmuch as in the rising of that mother
to the throat, that so rebounded first in the
brest & bellie, the maids throat was dreadfully com-
pressed, with great strength of mens handes.
Now he reasoneth thus: forasmuch as diseases
are ever cured by their contraries, what con-
trarietie can there be assigned? then he addeth
further: These are disparates in Lodgick, but
not contraries. For contrarietie is betwene such
as are comprehended under one generall. And where one
is opposed unto one alone, and not indifferentlye
unto manie. Neither do I think yt any man
well aduised, will say, that by compression of
those partes, he is able to suppresse ye power of
ye Diuell. These things do shew, although there
were none other, that his booke was published
non praemorsis unguibus, wth too little premeditation. ffor

first, it doth not follow, that whatsoever affects yeeldeth to naturall helpes, doth it selfe spring out of naturall causes, Saule his melancholike madnes, was raised of an euill spirit, sent of God. yet was his vexation often eased by Davids harp, wch was a naturall meanes. *(1. Sam. 16. 14. 23)*

Manie learned men affirme, some of them out of experience, that daemoniacks may receaue ease by phisicall helpes. And that for this reason: the divell inflicteth hurt in way of diseases, when he hath license thereto; distempering, depraving, & corrupting the outward aire, and the inward humours in manifold maner, especially disposing them unto a melancholike habit, wch humour Jerome calleth the divells bath. Against these molitions, many phisicall darts at sometime, be so happely hurled, as man, if not defeate, yet enfeeble or hinder their fulfilling, and so bring some releefe to the Patient. But Dr Jorden will say, here is the rule of contraries,

*(Corn. Gema Cosmocr. cap. mirab. &c.)*

*(wier. de praest. daem. li. 5 cap 28. li. 4. cap 25 Bapt. Codron. li. 4. cap. 2 Franc. Valesl. sacr. phil. cap 28. Saxonia li. de Phica cap. 45)*

rightly

nightly troubled in the curation, whilst so distemperatures
are altered, [illegible] contrariat, obstructions opt
worse. But what have you contrariat to the
divell in that compression of the throat? I aun-
swere compression (in deed) of the throat, and
such a supernaturall worker, are disparates
in Logicke, but so were Davids harp, and Saules
evill spirit. And so is corruption of menstruall blood,
or generative seed, matched wth compression
of the bellie, in the right suffocation of the
mother. Yea so you shall finde it oftentimes,
if you compare remote causes wth immediate
helpes; and consider not the logicall affection
of contraries in their most immediat genus.
ffor example, Davids musick & Saules evill
spirit, are in the balaunce of discretion, dissen-
tanteous arguments, in deed, such as both in
reason, and nature dissent, and therefore oppo-
site, but yet interteyning no greater discord
one wth another, then both of them doe wth that

for

or cold, blindenes or eloquence, distention or obli-
quitie, and therefore maie well be disparates,
whereof one may be opposed to manie; but ca[n]
not be contraries, wch fight in single comba[t]
togeather. But if it be weighed, that Sathan
prepared first a seat of black choler, and then
of, as out of foggie combustion, raised black
terrifieng vapoures, wch affrighting the
phantasie, might raise corrosive feare & furie,
then are we led, as by a threed, to finde 2. sub
ordinate causes; the obiect of delight & consolatio[n]
& the obiect of terrour, & vexation, defeating
& conquering one another. In matters more
phisicall, & not transcendent, the same oppo-
sition may be obserued. As, what contrarietie
in degree or in power can be found, betwen
the Tarantula, whose byting ensueth such mon-
struous exorbitant symptomes, & the pleasant
sound of musicke, wch presently appeaseth all,
the Tarantula it selfe, is not abhorred by musi[c]

there

Gal. de symp caus. li. 2. ca. 7. ~~[illegible]~~ Dom. Leon, li. 3. sect 1. cap. 8. Vales. sacr. phil. cap. 28.

Alexand. ab Alex. gen. di li. 2. ca. 17. Wier, de praest li. 4. cap. 29.

therefore they are not contraries, that expell one
another, but the operation of musicke, & the
worke of the poyson, are set in extreme oppo-
sition without any intercessour at all. the poy-
son chasing the spirits into their fountaines, &
so insinuating it selfe ~~them selves~~, there to surprize
life, and the musick calling the spirits from
their center, and with them, exhausting the ve-
nome, from the fountaine & tower of life, &
cunningly intertayning it, in the outward
baser partes, till their insited heat, assisted
continually with influent spirits, have scat-
tered, & cast it out againe, by the pores. ffrom
materiall medicines likewise we are fur-
nished with examples, to illustrate this confirm-
ation; hath rubarb any formall contrarietie,
or variaunce in nature, with the Tertian fever?
nay, it is rather like it. And doth not there-
fore availe, to the cure of the fever, properly
but only by a consequent, in asmuch as it
evacuateth the matters of obstruction in the
first

first beginnes, whereof the feaver was kindled.
And, to exemplifie from outward helpes also: there
is no right contrarietie, betweene vapoures ascen-
ding, from diseasefull causes in the mother, & the
compression that is made about the navell; for
if these had a proper or immediat repugnance,
then should that compression prevaile at all times
when vapoures theme ascended: but that is
refuted by all hystericall epileptiks, & melancho-
likes: therefore is the contrarietie in deed, & direct- Mercat. de morb. mul. li. 2. cap. 2. 4. 5.
ly, betweene that compression, and the distention or
swelling of the lower bellie upwardes, whereby
the vapoures are not kept below; but the daun-
gerous oppression of the vitall ptes, by the violent
bearing up of Diaphragma, is, to the great ease
of the patient, thereby much prevented. In
much like sort, standeth the case, that D Jorden
here toucheth; for that compression of the thro[at]
in M Glovers fittes, was a right & immediat
contrarie to the distention thereof, whereby she was
eased; and wthall, a meanes, of a more comly

kee-

keeping the position of her bodie, to the better
satisffaction of the bystanders. But me thinketh
I heare D Jorden, or some other, rather, of lesse
iudgment, thus muttering: whether that disten-
tion of her throat was done by Sathan immediatly
or els by materiall causes, raysed in her bodie,
by him, yet could the compression of mens handes
make anie resistaunce to the power of the Divell,
& so procure her ease? Is anie man able to re-
presse the power of the Divell? I answere by
distinction of this power, as it is considered
at large, or els limited. In the former re-
spect, all flesh is unable to match with him: but
according to the later, men maie be able to
prevaile against him in particular resistaunce,
so as sorteth with that divine providence and
dispensation. ffor albeit his power, be as the — Ephes. 2. 2
power of a mightie Angell, according to his — cap. 6. 12
creation, yet his rebellion & fall considered, — Psal. 34. 7
he remaineth in a perpetuall bondage; ha- — Psal. 91
ving now all the momente of his might re- — Math. 18. 10
quisitely — Heb. 1. 14 — 2. Pet. 2. 4 — Jude. 6

quisitely limited towards all creatures: both as
Job. 1. 2. touching the effecting of the worke, such only as
it is designed him; as also, touching the extensi-
on of his might, in every singular thing, so far
only, as is permitted him. I doe not beleeue
there is any man, well instructed in the scho-
of Christ, that wilbe found so vnaduised, as
to deny this. Then doe I, therehence, thus ga-
ther, & conclude: whensoeuer Sathan hath
leaue to torment the body, he hath for euery
action therein, but such a proportion only of
his power, permitted him to vse, as our soue-
raigne God then leaueth at libertie vnto him
and more then that, he is not able at that
time to employ. And we may see it to be
so, in all Dæmoniacks; in whome his malice
would, and his might could, rather vnioynt
their members, then writhe them; and burst
out the skinne, then stretch it forth. Yea
those that he tosseth vpon a bed or floore, he
could as easily throw vp into the aire. And

such

such as trouble hir, to hould in continued, it
would make impossible for a hundreth men
to retaine amongst them. It is therfore no aduis-
sednes to affirme, that the divell cannot effect
so much in euerie point, in the partie, that
is houlden by strength of men, as he can
in such, as be at libertie and receaue no
succour from the strength of men at all.
ffor his power was proportioned before, to
extend but so far, when as no externall might
should be added, to assist that creature; there-
fore it must needs fall short, of that uttermost
degree of acting, so oft as it is encountered
with a greater then the ordinarie degree
of resistaunce. And so was it with M Glouer.
when she was not houlden at all, then did her
throat swell more, & her paine was greater,
then also was her bodie throwen, & tossed sundry
waies, yet the uttermost of all was, but somwhat more
a grevous ~~[struck through]~~ spectacle of this extremitie by ye

out-

outward compression, thus far shorter his action was aduanced, as that she was kept upon her back, and had not the extension of her throat so great. D. Jorden doth not thinke, Demoniacks are not holden; for that were against common sense. He will not saie, houlding can in no wise availe; for that were as much against all Scripture. He must graunte therefore that the divells limitted power mai be a little restrayned in the uttermost point of the outward acting, or moving of the members, so ofte, as it findeth there a further proportiō of resistaunce then was that; against wch, the dispensation was at first extended. Thus haue I also dispatched his second argument out of Hippocrates. For that wch he addeth there further, of Cupping glasses, and sweet plas-ters, applied beneath, and euill smells aboue, his meaning is not to accomodate, to the case of this patient, (whom no man can avouch to haue ben eased by them) but to deme by them, such an

opi-

opinion as (I thinke no man euer held. Of wch mat-
ter, you shall heare more (by the grace of God) in the
next Chapter. Against my 9. Character is ex-
cepted thus: the Conuulsions and Catalepticke
prehensions of the partes, in her fittes, came of
hystericall vapours, spreading by courses, through
out the bodie, and insinuating themselues into the
ioynts; and so againe on the contrarie, by the
falling downe, of those vapours, into the place
of their originall (ad fontem mali, as they speak)
euery member & ioynt, obteyned his free libertie
againe. Saue that I am sure of the honestie
of the reporter, I could not haue beleeued yt
a Doctor of Phisick, who had ben first trai-
ned vp in the studie of philosophie and after-
wards confirmed by the practise of it, would
haue said thus. All contrarie humors haue their
motion downwardes, to the place of the waterie
element, wch is next the earth: but being dissol-
ued into vapors, they chalenge straight, the

region

region of the aire, for their habitation. And as water ascen-deth not upward but by violence, so vapours haue no na-turall motion downewarde, neither can they descend but by some externall agent forcing them. And as this is perpetually seene in the great world, so hath it the same necessarie bond of resemblance, in the litle world of mans bodie. Out of the fermentation of malicious humors in the matrice, arise vapours (I graunt) much afflicting sundrie waies, both heart & braine, but to yeeld, that they returne thither anie more, after they haue wrought their mischeife about, is to imagine them, like the devouring beasts of the nighte, wch returne a-gaine to their dennes, in the morning. and yet more absurdly, because the beasts haue their na-turall motion to returne by, vapours are barred, by the strong law of nature, to goe downe anie more. *Valesius* therefore that learned Commenter upon *Hippochrates*, geving reason for the vanishing of certaine convulsions wch are spoken of in that text, writeth thus; *Defece-*

Gal. de natur. fac. li. 1. cap. 13.

Val. in Epid. Hip. li. 3 sect. 3. aegr. 11

*runt*

runt convulsiones, quia arbitror, incoeperunt iam excuti a
neruis in carnes, et deturbari a capite, ad uteru͂ excrementa,
unde acciperunt sudores et menstrui fluxus. There he
acknowledgeth the mat of the vapours, to be, out
of the sinewes, (not to revert to their fountaine
but to passe forth) into the flesh, and so be dis-
cussed by the pores in the skinne. The remnaunt,
yt yet reteyned their humorall fourme, by other
decretorie passages, according to their kindly motion,
were sent downeward. And thus were both braine
& synewes, delivered of their cloying excrements.
I need not here draw in manie testimonies, where
reason is so lightsome: especially where M Doctors
owne testimonie, mai stand in the sted of twentie.
In the .7. leafe & second page of his booke, decla=
ring how the partes of the bodie, aswell as by
proper affects growing in themselves, mai also
be drawne into consent of suffring wth others, &
that either by an absolute, or consequent com=
munitie. comming to shew how substaunces mai
be transmitted insensibly from pt to pte giveth
instaunce from the fittes of fevers, in these words.

As Math. de Gradi cons. 81. Albert. Bottonus de morb. mul. cap 41. & manie others.

where

where a vapour arising from the part affected, disper-
seth it selfe thorough the whole bodie, and affecteth the
sensitiue partes w^th^ cold or heat, the motiue partes w^th^
trembling, the vitall partes w^th^ fainting sounding ine-
qualitie of pulse &c. The naturall partes w^th^ deiectiō
of appetite subuersion of the stomach &c. vntill (what
the vapor be returned vnto his originall?) no: but
nature haue overcome & discussed it. Againe in his
21. leafe, 1. page. speaking yet more properly for
my purpose, where he searcheth out, w^th^ good iudge-
ment, the cause of those soddayne fittes, women
haue of the mother, he saith, that the humor,
being at first crude expecteth his concoction in
our bodies; and geues no signe of his presence,
vntill such a proportion of it be digested, & resol-
ued into vapors, as, for the offence thereof, the part
affected is not able to brooke, and for y^e^ weaknes
of y^e^ expulsiue facultie, not able to auoide out of y^e^
bodie, but filling the veynes, arteries and the habit
of y^e^ bodie, is comunicated to y^e^ principall partes,
diminishing or deprauing their functions so long, vn-
till y^t^ portion of vapours (what? returne againe

to

to their fountaine?) no: but be discussed through
naturall heat. Manie will wonder, (yet they
will not think it to be a miracle) that men
of such ranke, should be so ouer taken in con-
tradiction. But they will cease soone after
they haue considered; that in this investigation
of causes, the spirit of his minde discoursed
freely, as being not tasked to the mainte-
nance of some formerly enamored conclu-
sion: but in the other answering, his passion
seemeth) too strong for his iudgment, so as, it
made him mistake likewise, selfe loue for con-
science: which in another place, so earnestly Epist. dedic.
he pretendeth, to be the cause of his writing.
ffor what els could transport him, or force him
to forget him selfe, when he was demanded
a reason of these fluttering motions, comming fro
the throat into the bellie?) Let godly wise men
iudge. Against my 10. character, some make
attempte, to this evasion ~~[illegible]~~ : That it is an argu-
ment of a strong antipathie (in deed) but not

of

of witchcraft. D Jorden in the later end of his
first chapter, would laie that whole burthen, upon
perturbations of the minde, wch in my fifte chap-
ter I have disproued. This exception seemeth
to be of a higher nature & to soare about the
eagle; so as the wing that must surmount
it, hath need to be imped, wth some feathers
of divine intelligence. In deed manie curious
subtleties are comprised in the comon place of
secrete properties, whereof antipathie is a
principall member. I can not see yt will en-
terprise to sound all those depthes, being well
inough privie to my owne imbecillitie for such
attempte. He that professeth full abillitie there-
unto, cannot want the note of arrogancie
Gorrheus def. med. & impudencie, saith grave Gorrheus yea
Jul. Scaliger. exer. 345. 9. they yt reduce all thinges to ye manifest qua-
lities of elementes, are nothing els themselues
but Elementes, saith one of the sharpest phi-
losophers. But here we shall not need
to inquire, of other antipathies, then that
only

only, wch is betwixt two individuous species
of one kinde an old woman & a young maide.
what stricte discord in nature could be betwen
these: I denie not, that there are in certaine
men, certaine peculiar qualities, wch Erast. disp. par. 1. pag. 50.
are consequently necessarie to the proper
mixtion of their first materialls; and
that either in the whole bodie, or but in
some pt, namely the stomacke, braine or
other whereupon some men are evill
affected by cheese, some by a rosted cake,
others by hot milke, honie, & sundrie such
like: as also at the sight or propinquitie
of a cat: but these are species of other
kindes. Againe in mankind, and for the
same reason, some two men have a princi-
pall correspondence in their natures, to
consent & love togeather. And some other
two finde the contrarie. But yet these
thinges come not neere the case in question.

ffor

ffor here this maide, at the presence of that
old woman, is made, not onely voyde of all
sense & understanding, but also an vglie
spectacle of monstrous symptomes, unsuita-
ble to all kindely sicknesses. He that affir-
meth this to be from physicall antipathie
is also of opinion that God made some men
to be towards others, as the woolfe is to
the sheepe, the kite to the chickens, or
Plin. nat. hist. li. 8 c. 21. li. 29. c. 4. rather (as Plinie saith) the Catoblepas
and the basilisk are towards man, which
kill him by sight, without anie further delay
Or as the Triballians Illirians & Thibians
who having in one of their eyes two pupills
and in the other the figure of a horse can
bewitch, yea and kill, those whom they wish
Pl. nat. hist. li. 7. cap. 2. by looke upon. Whereupon he thus concludeth
*See how nature, hauing engrafted naturally in
some men this vnkinde appetite, to feede com*

*monly*

monly (like wild beastes) vpon ye bowells & flesh of
men, hath taken delight also, and pleasure, to giue
them inbred poysons in their whole bodie, yea and
venome in the verie eyes of some; that there should
be no naughtines in ye whole world, but ye same
might be found againe in man. Thus in deede
writeth Plinie; but he writeth like a pro-
phane pagan, ignorant of the true God, &
of the creation of the world by him. If any
amongst vs, haue taken hould by his so wri-
ting, I aduise them to let go that hould againe,
& to learne from the soueraigne scripture, yt
man consisting of bodie & soule, was created
in the image of God: wch image shined per- Gen. 1. 27
fectly & yet doth shine in pt, both in his Zanch. de. op Dei. p. 3. li. 3
soule & body, by sundry resplendant sparkles ca. 1.
& beames, as symboles of divine & heavenly
pfections: yea verie remarkeable in this grace
of his innocencie, & harmelesnes towardes Idem de hum creat.

others

offered by his naked & ~~[illegible]~~ unarmed birth; havinge
no part fourmed so to hurt wthall, as other
creatures have. A native badge of vacuitie
of all inbred poysons, & naturally engraffed harm-
fullnes, so as Plinie writeth. And if either our
creation or birth were otherwise, certainely then
it must have followed, that God had geven unto
men a lawe, wch manie of them must have
broken against their wills: wch leadeth us
unto a verie blasphemous absurditie; howsoever
Wier. de præst. dæm. li. 3. ca. 36. Wierus saw it not. In consideration wherof
I both accept & ioyne wth that religious
Erast. disp. par. 1. pag. 96. exclamation of Erastus; Quæ ergo demen-
tia sit credere aliquos a Deo factos esse qui
ex oculis præsentissimū venenū, lingua etiā
et voce, interitū adferant alijs? magna (crede
mihi) et detestanda est hæc superstitio, in multo-
rū animis etiamnum radices agens. in English
thus: Therefore what madnes is that to beleeve
that God made some men, such as should powre

forth

forth most present poyson by their eies, or wth their tongue
& voyce, bring suddaine destruction vnto other men:
this (beleeue me) is a great & detestable superstition
(he might haue said heathenish prophanenes) wch
yet to this day ceaseth not to maintayne his rootes in
ye mindes of manie men. But (to set foote to
foote wth them, and proue their armes) If this
could be a phisicall antipathie betweene Mr Glouer
& that cursed witch, we must finde the discord
in one of these twaine: in their fourmes or in
their qualities. Fracastorius is of iudgment, that
fourmes can extend & propagate themselues be-
yond the circumscript line of their matter, wher-
by the fourmes of two discordant bodies, at com-
petent distaunces, meeting in the mid way,
doe expell & labour to destroy one another;
euen as, on the contrarie; in agreeing fourmes
so constituted, there is a mutuall reaching forth
of handes for communion: wch is that sympathie
wch so manie singe of. But Scaliger findeth
these difficulties in that waie. In ye eyes of

Frac. de Symp. & Antip.

the

Scal. de subt. exer. 344. 3.

the Cock (say they) is a contrary power to the eyes of the
Lyon, therefore if that fourme maie goe forth, so maie
the fourme of man doe likewise. And so it shalbe gene-
rable & corruptible in part, wherefore also in ye whole
for it were foolish to saie, it dilateth and contracte[th]
it selfe like a sponge. This (he saith) is the greatest
argument. Another not much lesse is this, for so sh
ye fourme of a man be in the aire. Therefore then the
aire is man. And yt ye matter of yt aire is indewed wth
two fourmes, to wit the fourme of the ayre, and the
fourme of man. By this meanes shall the aire be
full of fourmes going forth and one fourme pre-
ceing another, and passing beyond, through all sor
of passengers everie waie and from everie place,
going hither and thither this waie & that wa
Ether therefore the aire must be infourmed wth
all fourmes togeather, and neither wth this fourm
nor that, this nor that part, but the same part with
manie, or els the same fourmes with mani both in
subiect and without ye subiect, abstracted and
not abstracted both togeather. This far Scalig
well disproving the meeting abroad of their

fourm

fourmes not speake of. But as he againe saith,
that albeit fourmes be denied, yet the impression
of accidents are liable to this imputation, wthout
anie heynous trespasse against philosophie; so that
at least our exceptours will hope to help themselves
& shall not want the assistance of Pomponatius
& Paracelsus to presse the matter to the furthest
in their behalfe: wch because they doe it in many
particulars, transgressing my theme, or (at least)
exceeding the compasse of my waste time, I will
leave them to Erastus and Codronchius, who have
both traced & overtrodden them, in everie circum-
stance, alreadie. Only for the readers sake, I
will here to speake a little, enclosing all my matter
within this small circle. If that afflicting pre-
sence of Eliz: Jackson towardes M Glover, came
through a [illegible] corrupting & destroying qua-
litie, that was in her, oppugnant to the nature
of that maide, I would aske (then) whether this
qualitie was originally inbred, or in her life time
acquired. I am sure [illegible] they can not vouch it in-
bred

Pomp. li. de incan.
Parac. de caus. morb. invisib.
Paragrano li. 2 ad Athen. et alijs locis plurimis

Erast. disp. cont. Par. part 1
Codronchius li. de morb. venef.
Casmanus Angelog. par. 2 cap. 24

bred, for that would haue ben found in her, before she
came to this age, towards some others, or in this age,
and towards M. Glouer, at the least: who was fami-
liarly acquainted wth her, and that without this dan-
ger; untill that falling out of theirs; whereupon
was threatened and executed so headie a vengeance.
If they graunt this qualitie acquired, then doth it
rest to be enquired, how she came by it. This actiue
abilitie, in this kinde to offend another; yt is, by
her very presence, to cast into a greivous afflic-
tion of the bodie, must be either wthout the consent
of her will or wth it. The former waie can be
no other, then contagion. Now a disease cometh
through contagion, when as anie one that carieth
Gal. diff. feb. li. 1. cap. 4. about himselfe, some rotten or infectious disease, do
by the meanes of hurtfull breathes, or aires flow-
ing from their bodie, or cloathes, smite some other
wth the like, whose bodies are prædisposed to re-
ceaue such an impression. But by this meanes did
not Eliz. Jackson offend M. Glouer: First becau-

she

she her selfe had no contagious disease ~~[illegible]~~ upon her.
2. because the disease wch they say the maid had, to
wit, the suffocation of the mother, cometh not by
contagion. 3. if it could come by contagion, yet
could she not haue it of her, for asmuch as the
said Elizabeth, had not the suffocation of the
mother her selfe; and she could not geue yt
she had not. 4. if by rotten aires issuing
from her bodie, she could haue infected others,
she must needs haue infected some others besides
that maid in like manner; she conuersing and
standing in the throng, of so manie hundreths,
at sundrie times, as manie can witnes she
did, in those her daies of tryalls. 5. if the
maid had ben hurt properly by contagion,
her disease would haue proceeded the same
wth her, although the externall efficient
were remoued; like as of all contagious dis-
eases in deed, the whole profession of phisick
beareth witnes. But this maid was neuer
in this manner of affliction, but through the

pre

presence of that Eliz. Jackson. ffor at all other times her fitts bare other fourmes, wch had no resemblaunce wth this. Therfore wthout her will, as by phisicall contagion things come to passe, this could not happe. Iff then, that mischeife were inflicted, wth her willing consent, it was either absolutely out of her owne wrath or malice effected, or els by some adventitious power contracted and combined. To do such a thing by an absolute malicious aspect is impossible, & manie waies absurd to affirme, 1. because malice or wrath, are not, in their nature, transient, & operative, in another subiect, but tarrie alwaies at home, so long as they have any being, to bring mischeife to the brest that bred them. And albeit the eies sparkle (as we saie) wth furie, & desire of revenge, yet the ptie against whome they are so enflamed, sleepeth never the worse, if he list him selfe. ffor although I should graunt, that our seeing is made by the going forth of the spirits (wch were most advantage for their cause) yet are not those spirits, become animate wights, nor enabled, in

a

a forreigne subiect, to worke the designes, of that
infectuous appetite that sent them. ffor if they
were, then all men yt are angrie towards others should easi-
ly worke their owne revenge incontinently. And if
you will saie, that is not a naturall propertie of
wrath, but only proceedeth from a peculiar and
excelling degree thereof. what degree can be ima
gined to have ben in that sillie woman, that hath
not ben seene manie milions of times in men of
hotter bloudes, of haughtier & more copious spi-
rits, more highly & incomparably provoked and
enflamed then she was. 2 Againe if one passio
by the simple proprietie of his nature, or gra-
duated to some great height, by manie doubles
of reflexions, can forcibly affect thus; why
should not other passions by the same reason, effect
the will of their sender in the like sort and so
the wicked lover, compasse his lewde love, uppon
the chastest matrone that he can beholde. 3 Let
us consider, what can passe forth, wth those
seeing spirites by the eyes, unto the obiect

which

whereunto they are sent. Could it be anie other, then some abstract spirits of a foule disease, first con-tracted in the imagination, and then furiously im-pressed in the visible spirits, to be by them con-veyed unto the evill wished obiect? I denie not that fearfull fantasies & imaginations of monsters, maie easelie hurt the partie that conceaveth them, and I am content also here liberally to graunt them, that as the eies do then become witnesses of the inward perturbations, by their froward, furious or gastly aspects, so they be porters likewise to let out the flashing sparkes, that break out from the inward flaming spirites. But what then? how shall these do the like in a forraigne subiect? by what dore shall they enter? yea by what commission & power shall they proceed? guided they can not be by the will of the partie, out of whose eyes they issue, for the soule is bounded within organicall regiment, and will, or intelligence of their owne, they had

none,

none being at first but idle abstracts, things yt had no consistence in the world. And such shadowes as they were first made, such kind of being out they loose, so soone as the act of imagination left them, wch must needs be assoone as euer they went out of the eye, at the uttermost. 4 If that godlesse old woman, had by these meanes inflicted that fitte, then did it lie in her power, when she should see it, to be her best advantage, not to have inflicted it. But she could not avoyde it possibly, ij or iij experimentes, in iij monethes space being made: in anie one of wch, it had ben greatly for the witches advantage, if the maid had stood vp well. Therefore not by anie efficacie that flowed out of her selfe absolutely, could she cause this mervell spectacle. 5 There be manie witnesses of one of those experimentes, wch my selfe, being at that time present, did obserue; when that witch was secretly brought into

the

the roome where the maid laie, afflicted wth her o-
ther kinde of fitt. She was not brought to the
maide; but taryed to a corner of the chamber,
and manie psons standing then betweene them, she
could not possiblie fix her eye upon the maide, to
smite her by that meanes; and yet was she
by and by, as surely smitten as at other times.
Here their witts are quite dried up, and all
their magicall constellations, will not make
one showre to moisten them. Let Pomponatius
and Paracelsus, or whosoever in favour of them
or of their doctrine, in this poynt, have lent
their helping hand sometimes in disputations,
consider whether an adventitious power be not
here enforced by a necessarie consequent: seeing
those things that are here disputed, can neither
be referred to the knowne qualities, nor secret
properties of nature; for then it behoveth ye
more potent causes be searched out, by wch
such effects can be atchieved. Those powers

Erast. li. de Lamiis. pag. 13.

wch

wch surmount the powers of nature, must either
be God, or Angells good or bad. Now then we
are to trie, of what spirit she could be yt did
these things. She could not be assisted in this
busines neither by God, nor good Angells, for Jam 3.14.15
that, it was the seeking of her private revenge Jam 4.3
& the accomplishing of her curse; it was ye hurt Heb 11.6
of her neighbour; and she a woman of no faith
wch I prove by iij infallible reasons. 1 she
could not pray, but as other witches doe,
that is, leaving out that petition, deliver
vs from evill. wch thing was discovered to
be a symbole of the covenaunt betweene the
devell & her, by that rebounding of the sense-
lesse maides bodie, at the vse of those words
in prayer, pronounced at such times, by any
there present. 2 As she could not praie yt
petition, wch make against her God, soe
could she not make profession of that faith
wch should vouch her, to stand for the true
God: wch among sundry other, I principally

argue

argue by these two poyntes: when she should have saied, and in Jesus Christ his onely Sonne our Lord of her selfe, she would ever leave out, our Lord, and when she came to saie The holie Catholick Church, the forgivenes of sinnes: she would saie thus The holie catholick Church the comission of sinnes wherein we maie trace the verie footsteppes of Sathan. ffor betwene these wordes forgivenes and comission, there is no similitude of sound whereby she might easely mistake the one for the other; and the word comission, was the aptest word, that could be put, in that place to blaspheme the Christian faith wthall. This can wth no colour of reason grow out of ignorant simplicitie, but must rather be referred to the institution & schooling, of the divell her confederate. 3. As she could not praie to, nor confesse the true God, so by her workes, she proved the divell to be her God. for she had before times, sought his helpe, by witches & Soothsayors, as was proved at her inditemt.

It

It is manifest therefore, that not God, nor good Angells, were that supernaturall hand that assisted her, in the smiting downe of that poore maid by her presence, but Sathan the enemie of mankinde & high blasphemer of God, in all his workes. For what at length, their antipathie is found to be: even a combination with the divell; wherein she had vowed him her faith, renouncing Christ her Lord, and he againe promised to serve her in such turnes, when she would call for him. That the divell will not doe thus for everie wicked person, but for such only, as are become his covenaunt servants, all men of sound understanding will easely acknowledge. What could then the reverend Judges, and honest jurors otherwise doe then finde her guiltie of, and give them sentence for witchcraft, when as they had seene with their owne eyes so lamentable a spectacle of Sathans worke, whereof that divellishly addicted old woman

Remigi. dæmonol. lib.1 ca.1 li.2 ca.2 et alibi
Erast. de Lamijs ita cont. Parat. part.1. & Goddel. de lamijs passim.

See ye Narrat. pag.

had

had sufficiently proved her selfe a mediatrice:
the same kind of antipathie likewise, & none
other, is to be yeelded unto those Triballians
and others, wch Plinie affirmeth could bewitch
by their looks. This needeth never to be yeelded
unto them, as if God had geven them above
other nations, that peculiar guift of wonder-
Fern. abd. rer. caus. li. 2. ca. 16. full working, as Fernelius & Wierus seeme
to let it goe; but God having revealed
Wier. de praest. dæm. li. 36. him selfe unto them, by his workes of the
Creation, sufficient to make all flesh un-
Ro. ca. 1. excusable, & being not sought unto by them, nor
1. Cor. 4. 4. 1. Thes. 2. 9. 10. 11. 12. worshipped accordingly, gave them up, as he
doth all such others, unto a reprobate minde,
even the God of this world to blinde their eyes
that as they receaved not the love of the
truth, that they might be saved, he might
geve them, by an efficacious working, strong
delusions, to beleeve lyes, that all might be
damned wch beleeve not the truth, but have
pleasure in unrighteousnes. Neither let anie

think

think it straunge, that young & old of some whole
nations, & that in manie descents, should thus be
cast out of Gods protection, and marked in
a Covenant, for the bondslaves of Sathan
this present age of ours, is not destitute
of examples to confirme it. The Brasilians
of whom Lereus writeth among his tra- Joh. Lereus hist. nav. in Brasil. cap. 15.
velles, have not only their bodies, both men,
women & children, possessed wth divells,
in the daies of their solempne Ceremonies,
but, at all other times also, are under
such an yron bondage, & intollerable
servitude to them, that (as if God had
cast of all care of them) they are almost
continually committed to his corporall whip-
pings & beatings, wthout anie power or
hope to get out of his handes. But
we neede not saile into America for such Casp. Peucer, de Theomanteia
merchandize The Neurians, yet of the Godelman, de lamijs li. 1. cap 6. pag 51.
Livonians wch in times past were called

Neurians

Nervians, so much abounde wth this filthie trick at
this daie, that yearely, in the daies, next followinge
that, wch the Church obserueth for the natiuitie
of Christ, (we call them the twelue daies) there
is a generall calling of them togeather, by a ma-
ning tricke, of a lame footed boye. After ye boy
followeth, not longe, a certayne tall man, wth
a whip of yron lashes in his hand; wch he so
peremptorily bestoweth vpon them, that fore-
slot to appeare at that first summons, as yt
for a long time after, wth greuous paines the
smarting stinge & stroakes thereof remaine vp-
on their beastlie hides. Assoone as they are
in readines to follow him, they seme trans-
fourmed all, in to the shape of woolfes. They
are some thousands of them, that thus assemble
togeather. The whipping captaine goeth before
& all that goodly rout followeth, supposinge
them selues are become woolfes. As they march
forward in their waie, they fall vpon & worry all
cattell that they meete, & spoyle as much else as

they

they can, only men they cannot medle wth. when
they come at a River, their Captaine strikes the
water with the streake of his whippe, so as
they seeme to divide a sunder, and leave a cut
pathe, for his heard to follow him. And after
the twelue dayes thus well spent, havinge
kept the divells Christmas, their woulvish
~~[illegible]~~ semblance departing, the wretched slaues returne
to their homes, and to their (a little) better
witts againe. The Pilappians also, a people
inhabiting by the frozen sea, have hitherto a-
bout the memorie of man, & record of stories,
worshipped wood & stones for their Godds.
When they go on hunting, or fishing, or be-
gin anie other worke, they first, meaning
to consult with their Godds, endeuour by
certaine adiurations, to moue them from
the places where they stand. If their Godds
moue easilie towardes them, it is taken yt they
fauour their enterprise, and promise successe,
if they go back from them, they denie successe
but if they will not moue at all, they are
offended.

offended. Then must they pleas them wth some sacrifice, wch straight waie they doe, by the meanes of a brasen drum & frog, wch they vse in that conuccation; the divell shewing unto them, what kinde of beast foule, or fish they must sacrifice unto him. The head of that beast, they hang vpon a tree, wch they count holie, the remnaunt they boyle & spend amongst their freinds. And all of them wash them selues in the broath, wherein the sacrifice was boyled. Thus they thinke to haue all things prosper & goe well wth them. Moreouer if anie straunger wth them, desire to know the state of his houshould or freinds, they will make him certified thereof, wthin 24 howres space, though the place be 3 hundred miles of distance. And that in this manner. The enchaunter that undertaketh it, after that wth his vsuall ceremonies, he hath called vpon his coniured Goddes, sudainely falleth downe as dead, & so remaineth wthout all sense, moving or shew of life. This caution

treth

goeth, wch all, that some doe continually attend to his
bodie, fearinge least the divells do carrie it awaie; after
24 howers expired, the spirit being returned, the
breathlesse bodie waketh wth a groane, as out of
a deepe sleepe, as though it returned from deathe to
life againe. And then being restored answereth
unto all the pties demaundes, & to give him ye better
assurance, reckoneth up something in speciall,
whereby the ptie may assuredly acknowledge that
he hath bene in his house, or in the houses of his
frends, after whom he enquireth. Verie great
is the number & power of spirits that appeare,
walke amongst them, banket & talke wth them,
so as they can not be rid of them. Sometimes
they are much terrified & troubled, as wth the
ghostes of their kinsfolk dead, wch to be quit
of, they burie their bodies under their hearthes
wch is their only remedie, & that being neglected
they are miserably infested & disquieted, wth their
shadowes, in all places meeting them. At this
day are there fewer incantations, then have ben
in times past; the king of Sueden, havinge

seuerely prohibited the vse of such thinges amongst them
and cared, as much as is possible, to instruct them
in our religion. The ministers of ffinland and
other countries adioyning, goe to them in the
winter season, when it is yce, (for at other times
they can not) and such as they can meet with,
they instruct ye people to praie; baptising likewise
such, as they can fasten anie competent instructio[n]
vpon: the aged sort, of wch, do comonly dye wthin
vij. or viij. daies after baptisme. These thinges
writeth Peucerus, a man verie godly, learned
& grave of yeares, being of himselfe, slow to
beleeve such thinges; and therefore professeth
that he hath found these thinges to be true,
(although of long time, he had not beleued
them) by most sure and explorate indications of wit-
nesses worthie credite. And, that the children
Remigius dæmonol. li. 2. cap. 2 — of such Parents, are oftentimes wofully geven
over, to this corporall servitude of Sathan, is
plentifully proved, by him, that is well able
to speake to these matters; having in xv. yeers
space, sene at the condition of nyne hundreth
(witches

witched, in the Countrey of Loraigne. Agreably herevnto saith Peucer, in another place, That these witches doe not onely vow themselues to Sathan, but euen their Children also, in their wombes, or new borne, do they dedicate vnto him, yea giue in mariage their daughters to the Diuell, like as in old time they burnt their Children to the Idoll Moloch. This fancie hath the misticall conception of Antipathie geven me occasion to enlarge my selfe (as I hope) for the better strengthening of the trueth against her enemies. The next objection is D. Jordens owne. That, for that voyce in the maydens nostrills, it is nothing to be accompted of; himselfe could fashion the like. Cato saith they (sic) would not admitt anie mortall man; No more doth D Jorden, any symptome. But when he shall haue made therof proofe, before some of those y^t heard it, in M^r Glover, and shall obteyne their lawfull testimonie,

then

Peucer. li. de divin. gen. tit. de divin. ex somnijs sub finem

Dion, in Pompeie.

then shall he gaine thus much at my hands by
it, that I will yeeld, he can counterfett a very
Arist. Rhet. li. 2. cap. 28. straunge thing. D. Jorden (belike) is in his
younge bloud still, nothing is straunge, no-
thing is difficult in his eies in all this
case, wch is manifeste, that have seene some
things also in their dayes, that in no smalle
admiration. I must entreat you for be-
leeving him, for these 2 reasons, 1. because
himselfe was not sufficiently enfourmed
in the matter. 2. because he avoucheth
therein an impossible thing. It had ben
good D Jorden, had called to minde befor
he wrote, how one Crescens (who would
have ben accompted a great Philosopher
~~Euseb. eccles. hist.~~ in his time) was condemned, by Justine the
~~[illegible]~~ Martyr, for no Philosopher, but for speaking
Just. Mart. apol. 1. ad sen. Rom. of the Christians, things that he knew not.
I will sett no such censure upon D Jorden
but by his patience, I will enfourme the
reader, of more then D Jorden seemeth

to

to know. If the maid had uttered this
voyce willingly, as in passion, (for so she
would have us think) then would she have
set forth the voyce suddainly wth moving
or spreading of the Nostrills, and some
contention of the brest. But contrariewise,
her brest & breath went peaceably, the
nostrills never moved at it, the voyce,
to those yt diligently applied their eare
verie neere to her face, began a far of,
wth a faint whispering, as if it had ascen
ded out of her bellie: and indeed at ye
first offer of it, there would begin
a little motion in her bellie, as at the
beginning of one of her pangs. wch mo-
tion went stealinglie up into her throat.
& so, from faint whisperings, it proceeded
by stronger & lowder degrees, till
it grew to a voyce, audible to manie.
I cannot think that D Jorden, if he
had

As M Scot of ye temple also witnesseth yt he observed at ye sessions house.

had diligently obserued all these circumstances, would either haue made so light of the matter, or yet haue affirmed that he can do the like himselfe ? But especially if wth these he had likewise weighed, all other concurrents of her case: namely, that the maid was in all that time, voyde of all manner sense & voluntarie moving, as hath ben proued. And that the witch was sometimes, brought into the chamber secretly, of purpose to finde out, if there were anie fallacie. Whereof the case was so cleered, as that (beyond all I haue heretofore saide) at the Sessions house, whilest the witch, for dinner time, was caried to Newgate, the voyce in the maides nostrills ceased; but in the afternoone, that same ~~[illegible]~~ kinde of voyce was returned againe, before anie in the Chamber wth her, knew that the witch was returned into the Sessions hall: so as the Comming of the voyce againe, was the first motiue to make them enquire whether that woman was

come

come into the iudgement place: & so they found it. Test. M. Scott. Let the reader now be iudge, whether D. Jorden in his report hath in this point taken vpon him an impossible thing. He seemeth that he oftentimes practised to fourme such a voyce when he was by himselfe; and when, in his owne iudgement, he had attayned som what neere it, he had by & by asmuch as he looked for: nether considering how it would sound, to those yt had heard M. Glouer. and much lesse how he might proue, that the maid had anie apprension actually, & in vse, or abilitie of will, to dispose of anie action: and least of all what might be the reason, that the voyce could both come & cease at the presence & depture of that woman only, & could not be shifted nor altered by anie deuice. He soonest geueth his verdict, that deuiseth but vpon a few things. The same defecte wilbe found in him, in his next obiection to my 14 Characther. For thus he saith to it: At the pronouncing of that

petition

petition, Deliuer vs from euill; the maid was put in mind of that woman, by whom (as she thought) she had receaued hurt; wch remembraunce, moved her passion, her passion then, caused yt suddaine tossing of her bodie, either as in waie of detestation & shunning her; or as to chalenge & accuse her. Some reader mait think, that by this reasoning, he chargeth the maid wth a voluntarie acting of this, to make her case seeme more straunge & wonderfull; wch tendeth to imposture. He, being in deed thus pressed by some, sought to salue it thus: those wordes of ye petition giue her (as in ye twinckling of an eye) a fearfull apprehension of yt woman, that apprehension moueth ye bodie; before amie discourse of reason can enter to staye it. So that he will make it but as a start, wch happeneth to a man vpon incogitancie, when some warme thing, yt would not burne him toucheth his skinne, at vnawares. But

that

here his ignoraunce of the case, wch he iudgeth, cometh
againe to be tasted. For he knew not, having not atten-
ded so diligently, that the tossing of her bodie was proved
iiij times at one prayer, Deliuer vs from euell, being
so manie times repeated, and her bodie so manie times
rebounding at the same. If the first motion had ta-
ken her suddainly, the second did not: and if the second
had, yet the third & fourth could not do so. The case
is like in the former similitude. For if a peece of
brasse or yron, being somewhat hoter then his flesh,
be layed vpon a mans hand at vnawares, it maie
cause him to start at the first, but if it be done
so iij or iiij times, he will contempne it, as being
secure, yt no further hurt can grow thereof. 2. I
said, that if the remembrance of that woman could
be such a startling to the maide, whie was it not
the same, in all other pts of her fitts, when as there
was euidence, that she vnderstood what we
saide, the same praier being vsed? because I know,
he will shifte as farre as he can, I suppose he
will answere; She did not the same at those other
tymes

times, because the, the discourse of her understanding
stood more free; but now it was verie feeble & slender.
But I replie againe, if her discourse were at this
time, feeble & slender, why did she startle at these
wordes Deliuer vs from euill? for to pick out Elizabeth
Jackson out of those wordes, in the twinkling of an eye,
hath need of a verie quick discoursing braine. There
behoueth the logicall part of reason, to be free on foote, to
descend the scale of genus and species so swiftlie and to
ascend againe from the effecte to the causes, & among
them to finde out the instrumentall, wth such dexte-
ritie. Call you this a feeble and slender discourse? nay
surely, this matter was brought nearer vnto her
hand before, in those wordes of our Lords praier, forgiue
vs our trespasses, as we forgeue them yt trespasse against
vs, for here the consequent fell very direct from ye
generall, forgiue them yt trespasse against vs, to this particular namely
Elizabeth Jackson. Also it was manie times nearer
in the ministers praiers, wherein euermore God
was besought to defeat the worke of Sathan.
ffor, from the divell to his instrument, was a

far

far shorter discourse. Yea beyond all this, it is more probable she would have moued rather at the plaine naming of Elizabeth Jackson, in tyme of this her weaknes, then at those wordes, wch offred so far fetched occasion to think vpon her: and yet that, oftentimes having ben done by those that stood about her, at such seue-
times, did neuer prouoke anie motion of her bodie.
Furthermore these reasons pretend that this motion was but a meere start, suddaynly stayed againe; but it was somtimes a straunge rebounding wth wallowing; and that namely at the session house, where Eliz. Jackson, being brought into the chamber where the maid laie, and commaunded to saie the lo: praier, at the pronouncing of these wordes (deliuer vs from euill; (wch wth much adoe she was constraynd at length to speake) the poore senselesse maid, lying at that time, in verie ougly distortion of her armes, and extreme rigiditie or stiffnes of all her bodie, was bowed vpward in the middle, as a halfe circle, and then throwne ouer vnto the woman, so far, as if Judge Anderson him selfe had not staid her, she had fallen ouer the bed, on

the

the same side, where that woman stood. This amounts to more then an inconsiderat starting. On the other side if it were voluntarie, as in detestation, then would she not have moved, towards the witch, but from her ward: if to chalenge or to accuse the witch, whie not much rather, before she fell into her fitt, at such times as that woman was brought in unto her. If he saie she did it thus, rather, to make the matter more wonderfull, he accuseth her againe of imposture. Which if he will (at length) rely upon, to succour him selfe (for he hath done as much as that, alreadie in this cause) then he falleth into the ruynes, which I have brought upon his cause, in my fifte Chapter: And there let him ly for me, untill he have repented of his pertinacie. Lastly against her extraordinary deliverance, he affirmeth, that she receaved no succour, in that day, beyond that which was naturall: And that was twofould; abstinence, & A ~~good conceipt~~ a confident persuasion: both which, are oftentimes observed, effectuall for such cures. First touching abstinence, let him not be angrie with me, that I

compu

compare him to that notable witchwarder Reinold Scott li. 13. cap. 18
(who himself blusheth not to vse his authoritie sometime)
who stretching his treble to sing a note about Pharaos
inchaunters, would haue his reader imagine, that if
they had knowne asmuch as he, to wit, that mans greace
will in short time ingender lice, they might peraduen=
ture, haue gone further in one point, wth Moses then
they did. he neuer considering that this must haue
required some daies (besides manie other difficulties
vnanswerable) both for the anoyntinge of all the
Egiptians bodies, throughout the land, as also to
haue ben alowed for the production of that vermin
afterwards; and so could not be matcheable wth Aarons
stroak of the rod, wch turned the dust into lice, at
once in euerie house & quarter. ffor in like sort
doth D. Jorden reason here, wch asmuch advy=
zednes, & as litle defensible, when he saith, that
fasting helped M Glouer. ffor albeit fasting
be conuenient, in such a disease as he supposeth
hers to be, yet I am assured his meaning is
not, that fasting from one meale can do the
feate. Againe he is ouertaken wth ignorance
of the case, for if fasting could haue cured
her, there was a time wherein, for the space of

Cæl. Aurel. li. tard. pass.

18. daies togeather, she lived in much more exqui-
site abstinence, then Cælius Aurelianus, or anie of
the Methodicians diatrites would have exacted
at her handes. But this is too grosse to spend
time upon. The other hath some kinde of subtilitie
in it: that a good conceipt cured her: like where-
unto, another man of great age, said, Imaginatiō
hurt her, and imagination helped her. To both I
answere, if there were not in other occasions, and
times, greater weight of wisdome, & solid iudgmt
to be expected & hoped at both their handes, cer-
tainly, neither the one were fitt for the bodie, ne-
ther the other for the soule, to take anie charge
or cure thereof. It is true in deed yt Patients
are much comforted at the presence of their
phisition, of whom they are well perswaded, both
touching his knowledge & good will towardes them,
because by such a one, they hould themselves assu-
red, (having first made up their reckoning wt the
Almightie) that they shall receave as much succor
as the ordinarie meanes can afford them. If
such a one therefore geve them a comfortable report
of their disease, they conceave straightwaie a good
ma-

imagination. This good imagination taking place, more
& more, in their minde, thrusteth out feare, which before
was seated, either as the originall of their sicknes,
as it is in some; or else as companion adding strength
thereunto, as it is seene almost in euerie one. ffor
euen in those, in whom their sicknes hath not the whole
dependance upon feare, yet partly through loue to liue
still (which alwaies hath a iealous eie at euerie paire
of sheeres that are caried by their threeds) & partly
through ignoraunce of their remedie (which causeth
them comonly to suspect their daunger to be greater
then it is) although feare was not in the beginning
to make them sick, yet it ioyneth soone after the
entraunce, & geues the sicknes greater setling.
ffor which cause it is, that Phisitions first put their
patients in good comfort generally, that so they
may haue fewer causes to fight against. But
especially if they see feare haue taken full possession,
then they make their tongues as the combes of honie
to drop & infuse into their patients minde the sweet
imaginations of recouerable health. Which good conceipt
once fastened, doth then proffit, more or lesse, according
to the greater, or lesser dependancie on that passion, not by

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an imediate encountering the maine disease, but only by
putting out that passion, that either bred or nou-
rished it. Hereupon the cure succedeth, wthout
anie other then restoratiue phisick, if that (ofte
times) wth great expedition, if feare were the
solitarie cause and mere; if it were but accesso-
rie or old, the releefe yet further dependeth
upon the rest of the phisitions skill well pformed.
ffor other morbificall causes, will not be, by a good
imagination, remoued. And to accomodat these
things unto the present instance, of M Glouers
cause; I will admit she was touched wth such
dread as is comon to all sicke folkes, and sup-
pose wthall (for the present) but not graunt
it, that this dread was remoued by a good
opinion taken in, at the begining of their
prayers, but what (I pray you) remoued
the residew of diseasefull causes, to wit, ge-
neratiue seed or menstruall bloud, enforced
upon us by M. Doctor in this case? did a good
conceipt worke this feat also? verily I should
thin a more reasonable man then so to saie.

ffor

ffor that can beat displace feare as I have said
whereupon ensueth a quiet dispensation of the facul-
ties, which before time were disturbed, & therefore
weakened, the fruit whereof is, a good disposi-
tion of the bodie to admit all ~~the~~ phisicall cure. If
any man urge, that so, the convenient causes might
be quit also, I answere, dayly experience is against
it, in other like patients, as he supposeth this was.
And besides that, there followed not evacuation
of anie such materiall causes in her curation,
as I have proved, in my .6. Chapter, of necessitie,
must then have ben. So that even by this he
gaineth nothing, though I should geve him, that
she had a vehement apprehension of help by that
daies meeting. whereas yet it plainely seemeth
otherwise, by the report of the day of her deli-
verance, when as a pause being made, after
2. Preachers had prayed, & interpreted the Scrip-
tures, she fell into weeping, & wringing of
her handes, complayning of unaccustomed paine,
yea casting out wordes of feare, that God would
not heare them, calling on him for her so wretched

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a creature. By this passage maie be seene well inough
that the maid was unfurnished at that time, of that good
imagination of her helpe, wch I not speake of in this place
and then much more, of that confident perswasion D. Jor-
Epist. dedic. & pag. 25 den speaketh of, wch is of the substaunce of faith. wch if
he resume here, to urge me withall, putting it in place
of good imagination or apprehension, wch seemes to his
purpose, he rather should have used; I know that faith
when it is pitched on a true obiect, & other waies well
Heb. 11 conditioned, overcometh all things. And hereby M. Gi
(at the length) triumpheth in victorie; but then he
falleth upon his owne sword. For faith is a supernat-
turall thing. If he yeeld she came to her health
by that meanes, then he falleth into the lapse
of my former conclusions in the 7 chapter. If
here he strive, to finde a difference, betwene faith
& confident perswasion, I know none but this, that
faith hath but one roote, or foundation, whereon it
standeth fixed, as a columne that cannot be remo-
ved. But confident perswasion is a thing yt walketh
on 2 leggs, a right & a lefte, and therefore maie be
pitched wrong, as well as right. when it setteth forward the right
legg, fixing it upon the word & promise of God, then

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it is faith; but whensoever it proceedeth wthout
like lawe, fastened at randome upon other ob-
iects, it is presumption. What obiect here
he assigneth to M. Glovers I wish to know his
minde. If subordinat meanes, then she sinned
Asaes sinne, whose confidence was in his Phisiti- 2. Cron. 16
ons. And here would her reward have ben. I
hope he hath no thought, that she trusted to in-
ordinat meanes, as they that put confidence
in charmes & enchauntments, for that had ben
Saules high rebellion and blasphemie against 1. Sam. 28
the Eternall. Whether then will he turne
himselfe; If he will have his termes of confident
persuasion, extend no further then a good imagina-
tion, then he speaketh improperly, & is answered before.
ffinally, & for altogether, if a good conceipt could cure
her, then would the entrance thereof have brought in,
wth it, present ease & mitigation, but not a violent
increase & exacerbation of the symptomes. Witnes his
owne examples of the Countesse of Mantua & some others.
The Countesse (saith Marcellus his author) being afflicted Marcel. Don. de med. histo mirab. li. 2. cap. 1
wth hypochondriack melancholie, but imagining her selfe
bewitched, was through ye prudent counsell of her phisition,
cured

cured, by casting into ye egestions of her purging (unknowne to ye Lady) nayles, feathers, & needles, & causing her woman afterward to shew it all unto her, wth a glad countenaunce. Her Ladie in ioy cryed out, I perceaue I was not deceaued, when I thought I was bewitched: and after that, daily, she became better & better. Such are all ye cases yt Trallian bringeth, being moe then ye D. rehearseth. Yea such are all yt Marcellus was able to gather, both out of hymselfe & authorities: he being a great learned man, & writing a volume of merveylous histories in phisick; wherein he sheweth (amongst ye rest) verie great reading & observation. If then M. Glover was cured by a contrarie passion; the first as cause, being feare, & the second as remedie, being a cheerefull apprehension; which had she new paynes, & sooner approching, which was yet still more tumultuous & violent then ever? How happened therevpon, those ougly outfacing & menacing countenances; wth falling dead & suddaine integritie out of that? And for this suddain cure, Trallian yeeldeth, yt where passion, as primitive cause, bringeth ye sicknes, & the sicknes it selfe be of no long continuance, there the cure maie be so suddaine, as in those examples he setteth downe. But if it continue long, & ye imagination go into a habit, such artificiall devises will effect but a litle; at ye least (I would ad) not effect such suddaine integritie. But all men know yt M. Glo. affliction continued ye space of seaven monethes & a halfe. All wch things considered, these obiections are gone; turne them wch way soever, & all their imaginations vanish into vapour.

Alex. Trall. li. 1 cap. 16.

loc. cit. si morb. inveteravit.

Both Divine & Phisition

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